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Sir Walter Larker
Baronet of Ratton.

THE
HISTORY
OF THE
WORKS of the LEARNED,
FOR THE
Year One Thousand Seven Hundred
and Forty-One.

CONTAINING
IMPARTIAL ACCOUNTS and ACCURATE
ABSTRACTS of the most valuable
Books published in *Great-Britain*
and Foreign Parts.

INTERSPERS'D WITH
DISSERTATIONS on several curious and enter-
taining Subjects, Critical Reflections, and
Memoirs of the most eminent Writers in
all Branches of polite Literature.

V O L. II.

L O N D O N :

Printed for JACOB ROBINSON, at the *Golden-
Lion in Ludgate-Street.* M DCCXLI.

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1. The first of the three main parts of the book is a history of the English language from its beginnings to the present day.

2. The second part is a study of the English language in its various dialects and in its use in different countries.

3. The third part is a study of the English language in its use in literature and in the arts.

4. The fourth part is a study of the English language in its use in science and in the technical fields.

5. The fifth part is a study of the English language in its use in the social sciences and in the humanities.

6. The sixth part is a study of the English language in its use in the natural sciences and in the physical sciences.

7. The seventh part is a study of the English language in its use in the life sciences and in the medical sciences.

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12. The twelfth part is a study of the English language in its use in the natural sciences and in the physical sciences.

13. The thirteenth part is a study of the English language in its use in the life sciences and in the medical sciences.

14. The fourteenth part is a study of the English language in its use in the social sciences and in the humanities.

15. The fifteenth part is a study of the English language in its use in the natural sciences and in the physical sciences.

16. The sixteenth part is a study of the English language in its use in the life sciences and in the medical sciences.

17. The seventeenth part is a study of the English language in its use in the social sciences and in the humanities.

18. The eighteenth part is a study of the English language in its use in the natural sciences and in the physical sciences.

THE
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For JULY, 1741.

L O N D O N :

Printed for JACOB ROBINSON, at the *Golden-Lion* in
Ludgate-street, near the West End of *St. Paul's*; and
sold by T. COOPER, at the *Globe*, in *Pater-noster-*
Row.

[Price ONE SHILLING.]

Of whom may be had,
The *Literary Magazine*: Or, The *History of the WORKS*
of the LEARNED, for the Years 1735, 1736, 1737,
1738, 1739, and 1740.

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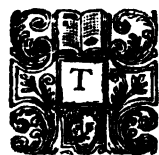


THE
HISTORY
OF THE
WORKS of the LEARNED.

For JULY, 1741.

ARTICLE I.

Dr. ISAAC WATTS has published a Supplement to his excellent Treatise of LOGIC: Containing a Variety of Remarks and Rules for the Attainment and Communication of useful Knowledge, in Religion, in the Sciences, and in common Life. It is an Octavo of 365 Pages.



HIS Volume was collected from the Observations which the Doctor had made on his own Studies, and on the Temper and Sentiments, the Humour and Conduct of other Men in their Pursuit of Learning, or in the Affairs of Life; and it has been considerably assisted, he says, by occasional Collections in the Course of his Reading, from many Authors, and on different Subjects.

B

The

2 *The WORKS of the LEARNED.* Art. 1.

The Work was compos'd at different Times and by slow Degrees. Now and then indeed, (to use the Doctor's own Language) it spread itself into Branches and Leaves like a Plant in *April*, and advanced seven or eight Pages in a Week; and sometimes it lay by without Growth, like a Vegetable in the Winter, and did not increase half so much in the Revolution of a Year.

As these Thoughts occurred to him in Reading or Meditation, or in his Notices of the various Appearances of Things among Mankind, they were thrown under those Heads which make the present Titles of the Chapters, and were by Degrees reduced to something like a Method, such as the Subject would admit.

These Chapters are in Number twenty-one; which are preceded by a brief Introduction, setting forth the Obligation all People are under of improving their Understandings. The first Chapter contains sixteen general Rules for the Improvement of Knowledge. The second proposes and insists upon five eminent Means or Methods of improving the Mind in the Knowledge of Things; viz. *Observation, Reading, Instruction by Lectures, Conversation, and Meditation.* The twelve following Chapters do all relate to the Subjects of the second; largely expatiating on each of them. The Article of Reading has two of these Chapters employed on it; shewing the most profitable Way of perusing Authors, and of forming a Judgment concerning them. Another of these Chapters is upon the best manner of learning Languages. Another comprises Directions for finding the Sense and Meaning of any Writer or Speaker, and especially the Sense of the sacred Writings. There is likewise a Chapter shewing how Disputes concerning the Points of Literature ought to be conducted. There are three other on different Forms of Disputation: The *Socratical,*

cratical, the *Forensic*, and the *Academic*. In the fifteenth Chapter we have several Helps recommended for fixing the Attention in Study. The next Chapter gives Instructions for enlarging the Capacity of the Mind. The seventeenth affords us some Assistances for strengthening the Memory. The eighteenth points out the best Method of bringing Questions to a Determination. The nineteenth Chapter is about investigating Causes by their Effects, and Effects by their Causes. The last sets forth the Usefulness of the Sciences in particular Professions, and informs us how we may most effectually arrive at a Proficiency in them.

There are few of these Chapters in which a Reader may not find several Things worthy of his Attention; tho' some of them are on Subjects of more general Use, and of greater Consequence than others. The first Chapter concerns all Mankind, there not being one rational Creature, whose Duty, or whose Interest, it is not, to improve his intellectual Faculties, and enlarge the Bounds of his Knowledge. To promote this good Purpose, our Author has furnished us with a Variety of Instructions.

In the *first* place, he advises us to possess our Minds *deeply* with the *vast Importance of a good Judgement*, and the inestimable Advantage of right Reasoning. *Secondly*, We are to consider the Weaknesses, Frailties and Mistakes of human Nature in general, which arise from the very Constitution of a Soul united to an animal Body, and subjected to many Inconveniences thereby. *Thirdly*, We should contrive and practise some proper Methods to acquaint ourselves with our own Ignorance, that we may be incited with Labour and Activity to pursue after greater Measures of Knowledge. To this End we may now and then take a Survey of the vast and unlimited Regions of Learning, run over

4 *The WORKS of the LEARNED.* Art. I.

the Names of all the Sciences, with their numerous Branchings; and then reflect how few of them we are acquainted with in any tolerable Degree. We should think what a vast Diversity of Questions there are belonging even to that particular Science, in which we have made the greatest Progress, and how few of them there are in which we have arrived at an undoubted Certainty. We should spend a few Thoughts on the puzzling Inquiries concerning Space and Atoms, the Doctrine of Infinites, Indivisibles and Incommensurables in Geometry, wherein there appear some insolvable Difficulties. Hereby we shall find the Vanity of fancying we know all things, and shall learn to think modestly of our present Attainments, when every Dust of the Earth, and every Inch of empty Space surmounts our Understandings, and triumphs over our Presumption. We should read the Accounts of those immense Treasures of Knowledge which some of the Dead have possessed, and some of the Living do possess. We should acquaint ourselves with some Persons of great Learning, that by Converse among them, we may acquire a mean Opinion of our own Attainments, and be animated to equal them as far as possible, or even to excell. *Fourthly*, We must be careful not to presume too much upon a bright Genius, a ready Wit, and good Parts; for all this without Labour and Study will never make a Man of Knowledge and Wisdom. *Fifthly*, As we are not to fancy ourselves learned Men, because we may be blessed with a ready Wit, so neither must we imagine, that large and laborious Reading, and a strong Memory, can denominate us truly wise. " 'Tis Meditation and studious Thought, 'tis the " Exercise of our own Reason and Judgment upon all we read, that gives a good Sense even to " the best Genius, and affords our Understanding " the

“ the trueſt Improvement.” *Sixthly*, † We muſt not always hover on the Surface of Things, nor take up ſuddenly with mere Appearances, but penetrate into the Depth of Matters, ſo far as our Circumſtances allow, eſpecially in thoſe Things which relate to our Profeſſion. *Seventhly*, Once a Day it would be well to call ourſelves to an Account, *What new Ideas, what new Propoſition or Truth we have gained, what further Confirmation of known Truths, and what Advances we have made in any Part of Knowledge.* *Eighthly*, We muſt constantly watch againſt a dogmatical Spirit. We are not to fix our Aſſent to any Propoſition, till we have arrived at ſome clear and ſure Evidence; till we have turned it on all Sides, and ſearched the Matter through and through, ſo that we cannot be miſtaken. And even where we think we have full Aſſurance, we ſhould beware of too early or too frequently expreſſing this Aſſurance, in too peremptory and poſitive a Manner; remembering that human Nature is always liable to miſtake in this corrupt and feeble State. *Ninthly*, Tho’ Caution and ſlow Aſſent will guard us againſt frequent Miſtakes and Retractions, yet we ſhould get Humility and Courage enough *to retract any Miſtake, and confeſs an Error.* *Tenthly*, If we would raiſe our Judgment above the Vulgar, and learn to paſs a juſt Sentence on Perſons and Things, we muſt take heed of a fanciful Temper of Mind, and a humorous Conduct in our Affairs. Fancy and Humour early and conſtantly indulged, may expect an old Age overrun with Follies.

There are four Injunctions in the latter Part of this Chapter, which I will but juſt mention. For

† This is the eighth of our Author’s Rules; but I have omitted mentioning two, intervening between this and the foregoing.

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Instance, our Author bids us have a care of trifling with Things important and momentous, or of sporting with Things awful and sacred. Again, he charges us to maintain a virtuous and pious Frame of Spirit; because an Indulgence of vicious Inclinations debases the Understanding, and perverts the Judgment. In the next Place, he enjoins us to watch against the Pride of our own Reason, with the Neglect of Divine Aid and Blessing; and, finally, to offer up our daily Requests to God, the Father of Lights, that he would bless all our Attempts and Labours in Reading, Study, and Conversation.

In the second Chapter, where our Author considers and compares the five Methods which he recommends for improving the Understanding, he says in Behalf of Reading, that *1st*, We thereby acquaint ourselves, in a very extensive Manner, with the Affairs, Actions, and Thoughts of the Living and the Dead, in the most remote Nations, and in the most distant Ages; and that with as much Ease, as tho' they lived in our own Age and Nation. *2^{dly}*, We thereby also transfer to ourselves the Knowledge and Improvements of the wisest and the best of Mankind, when or wheresoever they lived. *3^{dly}*, We thereby learn the best, the most laboured and most refined Sentiments even of those wise and learned Men. *4^{thly}*, 'Tis another Advantage of Reading, that we may review what we have read.

The Benefits of a living Instructor, which are set forth in the same Chapter, are likewise four. *1st*, There is something more sprightly, more delightful and entertaining in the living Discourse of a wise, a learned, and well qualified Teacher, than there is in the silent and sedentary Practice of Reading. *2^{dly}*, A Tutor, when he paraphrases and explains other Authors, can mark out the precise Point of

Difficulty

Difficulty or Controversy, and unfold it. He can shew his Pupils what Authors, or what Parts of an Author, are best worth reading on any particular Subject; as well as acquaint them with his own Experiments and Observations, which never were, and perhaps never will be published to the World, and yet may be very valuable. 3dly, A living Instructor can convey to our Senses those Notions with which he would furnish our Minds, when he teaches us Natural Philosophy, or most Parts of Mathematical Learning. He can make the Experiments before our Eyes. He can describe Figures and Diagrams, point to the Lines and Angles, and make out the Demonstration in a more intelligible Manner than we could by ourselves, tho' we should have the same Figures lying in a Book before our Eyes. And even where the Subject of Discourse is *Moral, Logical, or Rhetorical*, and which does not come directly under the Notice of our Senses, a Tutor may explain his Ideas by such familiar Examples and plain Similitudes, as seldom occur in Books. 4thly, When an Instructor delivers any Matter of Difficulty, or expresses himself obscurely, the Learner has Opportunity of inquiring how such a Sentence should be understood, or how such a Difficulty may be explained and removed.

I have said, that the twelve Chapters following the second, do expatiate on those Topics which are more briefly handled in that Chapter. In treating more largely on these Heads, our Author has here and there dropt several useful Counsels; some of which are here collected, and offered the Reader, as not unworthy of his Acceptance, and moreover as further Specimens of this Performance.

Thus, in the fourth Chapter, where *Reading and Books* are the Subjects, we have these Directions. *First*, Books of Importance, of any kind, should be first read in a more general and cursory Way,

to learn a little what the Treatise promises, and what we may expect from the Writer's Manner and Skill. And for this End the Preface should always be read, and the Table of Contents, if there be one, before this first Survey of the Book. By this means we shall not only be better fitted for the first reading, but shall be much assisted in our second Perusal of the Work, which should be done with greater Attention. And in *reading* we ought to mark what is new to us, and review those Places.

The Reason why we should take a cursory View of Books, before we set ourselves to a more attentive Survey of them, is, that there may be several Difficulties in a Work, which we cannot easily conquer, without a Comprehension of the Author's whole Scheme: Which may be sufficiently obtained, by thus slightly overlooking them.

What we cannot comprehend at first, may be noted as Matter of After-consideration and Inquiry, if the ensuing Pages do not illustrate those which went before.

Secondly, If the Method of a Book be irregular, we may reduce it into Form by a little Analysis of our own, or by Hints in the Margin. If those Things are thrown together, which should be separated, we may distinguish and divide them. If several Things relating to the same Subject are scattered up and down the Treatise, we may bring them all to one View by References; or if the Matter of a Book be really valuable, we may reduce it to a better Method, or abridge it into a lesser Form: All these Practices have a Tendency both to advance our Skill in Logic and Method, to improve our Judgment in general, and to give us a more adequate Notion of what we are studying.

Thirdly, If a Writer be remarkable for any peculiar Excellencies or Defects in his Style, or other Qualities of his Work, we should carefully remark them.

them. And remember, that *one Book read over in this Manner, with all this laborious Meditation, will more enrich our Understandings, than skimming over the Surface of twenty Authors.*

By perusing Books in the Manner here described, we shall make all our Reading subservient, not only to the *Enlargement of our Treasures of Knowledge*, but also to the *Improving of our reasoning Powers.*

There are many who read with Constancy, and yet make no Advances thereby in true Knowledge. They are delighted with the Notions which they read or hear, but they do not weigh them in their Minds, they make no Reflections on them, or Inferences from them.

Fourthly, We must be careful therefore to enter into the Sense and Argument of the Authors we read, examine all their Proofs, and then judge of the Truth or Falshood of their Opinions; and thereby we shall not only gain an Increase of Knowledge, by those Truths which the Author teaches, when we see them well supported, but we shall acquire also by Degrees an Habit of judging justly, and of reasoning well, in Imitation of the good Writer, whose Works we peruse.

Fifthly, We should never apply ourselves to any human Author, with a Determination beforehand, either for or against him, or with a settled Resolution to believe or disbelieve, to confirm or to oppose whatsoever he saith; but always read with a Design to lay our Minds open to Truth, and to embrace it wheresoever we find it, as well as to reject every Falshood, tho' it appear under never so fair a Disguise.

In the ninth Chapter our Author has laid down several Rules for improving Conversation. As *1st*, We should endeavour to be acquainted with Persons wiser than ourselves. *2^{dly}*, We should usually dis-

course

course with People on the Matters of their own peculiar Province or Profession; for every one knows, or should know, his own Business best. By this Means we may gain some Improvement in Knowledge from every one we deal with. *3dly*, We ought not to confine ourselves always to one Set of Company, or to Persons of the same Party or Opinion, either in Matters of Learning, Religion, or civil Life. A free Conversation with Men of various Countries, and of different Opinions, Parties, and Practices, (so far as it may be done safely) is of excellent Use to undeceive us in many wrong Judgments we have framed, and to lead us into juster Thoughts. *4thly*, We must not be fond in Company of disputing every Thing PRO and CON, nor indulge ourselves in shewing our Talent of attacking and defending. *5thly*, We should not bring a warm Party-Spirit into a free Conversation, which is designed for mutual Improvement in the Search of Truth. *6thly*, We must take heed of affecting always to shine in Company above the rest, and to display our own Understanding or Oratory, as tho' we would render ourselves admirable to all present. *7thly*, We should not be so ready to charge Ignorance, Prejudice, and Mistake upon others, as we should be to suspect ourselves of it: And to manifest our own Freedom from Prejudices, we should learn to bear Contradiction with Patience. Let it be easy to us to hear our own Opinion strongly opposed, especially in Matters which are dubious and disputable amongst Men of Virtue. *8thly*, We must banish utterly out of all Conversation, and especially out of all learned and intellectual Conference, every thing that tends to provoke Passion, or raise a Fire in the Blood. We must let no sharp Language, no noisy Exclamations, no Sarcasms or biting Jest be heard among us: No perverse or invidious Consequences be drawn from each other's

Opinions,

Opinions, and imputed to the Person: No wilful Perversion of another's Meaning; no sudden Seizure of a lapsed Syllable to play upon it, nor any abused Construction of an innocent Mistake: No insulting a modest Opponent that begins to yield; no Triumph, even where there is evident Victory on our Side. *9thly*, We should inure ourselves to a candid and obliging Manner in all our Conversation, and acquire the Art of pleasing Address, even when we teach as well as when we learn, when we oppose as well as when we assent and prove. *10thly*, When we retire from Company, then should we converse with ourselves in Solitude, and inquire what we have learnt for the Improvement of our Understanding, or for the rectifying our Inclinations. If we have seen some of our Company candid, modest, humble in their Manner, wise, just, and pious in their Sentiments, polite and graceful, as well as strong and clear in their Expression, and universally acceptable in their Behaviour, we should impress the Idea of all these Qualifications upon our Memory, and treasure them up for our Imitation. If the Laws of Reason and Civility have not been well observed amongst our Associates, we should take notice of those Defects likewise, to avoid them. Perhaps we shall find some Persons have displeased the Company by a too visible Affectation of Pleasing, *i. e.* by giving loose to servile Flattery, or promiscuous Praise; while others were as ready to oppose every thing that was said. Some have deserved Censure for an affected Taciturnity, and others, lest their Silence should be interpreted a Want of Sense, have ventured to make Speeches, tho' they had nothing to say worth hearing. It may be we shall observe, that one was ingenious in his Thoughts, and bright in his Language, but so full of himself, that he disgusted all the Company; that he spoke well indeed, but that he spoke too long,

long, and did not allow equal Liberty or Time to his Associates. We shall remark, that another was eager to utter his Thoughts before his Friend had done speaking, or impatient of the least Opposition to any thing he said. We will remember, that some Persons have talk'd with great Confidence, of things which they understood not, and others counted every thing tedious and intolerable that was spoken upon Subjects out of their Sphere. By a Review of such Irregularities as these, we may learn to avoid those Instances of Misconduct which spoil Conversation, or render it less agreeable and useful.

If we would know what Sort of Companions we should select for the Cultivation and Advantage of our Minds, the general Rule our Author lays down is this, that we “ choose such, as by the Brightness of their Parts, their Diligence in Study, their superior Advancement in Learning, or peculiar Excellency in any Art, Science, or Accomplishment, divine or human, may be capable of ministering to our Improvement; and who are, at the same time, of a good moral Character.

But let the Talents of a Person be never so illustrious, yet is he not a proper Associate, for the Purpose above-mentioned, if he be exceedingly reserved, and have either no Inclination to discourse, or no tolerable Capacity of Speech for the Communication of his Sentiments: If he be proud of his Knowledge, and fond of imposing his Opinions on others: If he be of a dogmatical disputative Disposition, and will resist the brightest Evidence, rather than yield, tho' to the plainest Reasonings: If he affects to outshine and to out-talk all the Company: If he be of an unsettled Turn of Mind, perpetually wandering from the Point in question: If he be fretful and peevish, if he cannot bear Contradiction, or is ready to take things in a wrong Sense: If he affect Wit on all Occasions, and is full of his Conceits

ceits and Puns, Quibbles, Jest and Repartees : Or if he carry always about with him a Sort of Craft and Disguise ; you are in no likelihood of gaining any intellectual or moral Improvement from such a one.

On the other hand, while we are to beware of such Persons, and abstain from too much Freedom of Discourse amongst them, it is very natural to infer, that we should watch against these evil Qualities in our own Breasts, if we happen to be tainted with any of them ourselves.

In the sixteenth Chapter of this Work our Author instructs us, how the Capacity of the Mind may be enlarged. There are three Things, he tells us, which in especial Manner go to make up that *Amplitude of Mind*, which is one of the noblest Characters belonging to the Understanding. (1.) *When the Mind is ready to take in great and sublime Ideas, without Pain or Difficulty.* (2.) *When it is free to receive new and strange Ideas, upon just Evidence, without Surprise or Aversion.* (3.) *When it is able to conceive or survey many Ideas at once without Confusion, and to form a true Judgment derived from that extensive Survey.*

As for those who are deficient in the first Instance, whose Minds are yet incapable of receiving grand and sublime Ideas without Difficulty ; if, says our Author, “ you talk to them of the vast Dimensions of the *planetary Worlds* ; tell them that the “ Star called Jupiter is a solid Globe, two hundred “ and twenty times bigger than our Earth ; that the “ Sun is a vast Globe of Fire, above a thousand times “ bigger than Jupiter, that is, two hundred and twenty thousand times bigger than the Earth ; that the “ Distance from the Earth to the Sun is eighty-one “ Millions of Miles ; and that a Cannon-Bullet “ shot from the Earth, would not arrive at the “ nearest of the fixed Stars in some hundreds of “ Years ;

“ Years; they cannot bear the Belief of it, but
 “ hear all these glorious Labours of Astronomy as a
 “ mere idle Romance.

“ Inform them of the amazing Swiftness of the
 “ Motion of some of the smallest or the biggest
 “ Bodies in Nature; assure them that the Planet
 “ Venus, (*i. e.* our Morning or Evening-Star,
 “ which is near as big as our Earth) tho’ it seems
 “ to move from its Place but a few Yards in a
 “ Month, does really fly seventy thousand Miles
 “ in an Hour; tell them that the Rays of Light
 “ shoot from the Sun to our Earth at the rate of
 “ one hundred and eighty thousand Miles in the
 “ Second of a Minute, they will stand aghast at
 “ such Sort of Talk.

“ These unenlarged Souls are in the same Man-
 “ ner disgusted with the Wonders which the Mi-
 “ croscope has discovered concerning the Shape,
 “ the Limbs, and Motions of ten thousand little
 “ Animals, whose united Bulk would not equal a
 “ Pepper-corn, &c.

Now to relieve the Minds that labour under this Defect, our Author advises, *First*, To begin with some first Principles of Geometry, and lead them onward by Degrees to the Doctrine of Quantities that are incommensurable, or which will admit of no common Measure, tho’ it be never so small. By this Means they will see the Necessity of admitting the infinite Divisibility of Quantity or Matter. This same Doctrine may be proved to them in a yet more obvious Manner: As the very opening and closing of a Pair of Compasses will evidently prove, that if the smallest supposed Particle of Matter be put between the Points, and they are brought to touch the Extremities of it, there will be still less and less Distances or Quantities all the Way between the Legs, till you come to the Head or Joint;

Joint; wherefore there is no such thing possible as the smallest Quantity.

Secondly, It is proper to acquaint them with the Circumference of our Earth, which may be proved by very easy Principles of Geometry, Geography, and Astronomy, to be about twenty-four thousand Miles round. Then let them be taught that in every twenty-four Hours, either the Sun and Stars must all move round this Earth, or the Earth must turn round upon its own Axis. If the Earth revolve, then each House or Mountain on or near the Equator must move at the Rate of a thousand Miles in an Hour: But if, as they generally suppose, the Sun or Stars move round the Earth, then, the Circumference of their Orbits being vastly greater than this Earth, they must have a Motion prodigiously swifter than a thousand Miles an Hour. Such a Thought as this will by Degrees enlarge their Minds, and they will be taught, even upon their own Principle of the diurnal Revolution of the Heavens, to take in some of the vast Dimensions of the heavenly Bodies.

To this our Author would have added the Use of Telescopes and Microscopes; and an Acquaintance also with some other noble Inventions of modern Philosophy, which have a great Influence to enlarge the Intellect. For the same Purpose, he would have these narrow-minded People invited to read those Parts of *Milton's Paradise Lost*, where he describes the Armies and Powers of Angels, the Wars and the Senate of Devils, the Creation of this Earth, together with the Descriptions of Heaven, Hell, and Paradise. The sublime Ideas of those Passages naturally extend and exalt the Understanding. *Secondly*,

There is an Imperfection of Mind, opposite to the second Instance of its Amplitude aforesaid, which makes those that labour under it to be surpris'd
at

at every new Sight that appears, when they travel a few Miles from home; and to be seized with Wonder or Aversion, when they hear of Doctrines and Schemes in human Affairs, or in Religion, different from what they have embraced.

This, our Author says, should be cured, (*1st*,) By travelling, or by hearing and reading the Accounts of different Parts of the World, and the Histories of past Ages, and of Nations and Countries distant from our own. (*2dly*,) By free Conversation with Persons of different Sentiments. We should also read the Objections against our own Tenets, and view the Principles of other Parties, in their own Authors, and not only in the Citations of those who would confute them. We should take an unbiassed Survey of the Arguments on all Sides, and bring all to the Test of unprejudiced Reason and divine Revelation.

It tends also to amplify the Mind, and fit it for receiving new and strange Ideas, without great Surprise and Aversion; to instill into it those great and delightful Truths in Astronomy and Physics, which the inquisitive Genius of the present Age has discovered.

Thirdly, The Capacity of the Understanding includes yet another Qualification, and that is, an Ability to receive many Ideas at once without Confusion; to take in a Variety of Objects at one single View, or, at least, apply itself to several Objects with so swift a Succession, and in so few Moments, as is almost equivalent to its being done instantaneously.

This is a necessary Faculty in order to great Knowledge and good Judgment: For there are divers things in common Life, in Religion, and in the Sciences, which have various Circumstances, Appendices and Relations attending them; and
without

without a Survey of all these, we are in danger of passing a false Judgment on the Subject proposed.

This Amplitude of Mind is in a great Measure the Gift of Nature, for some are born with more Capaciousness of Soul than others. The Genius of some Persons is so poor and limited, as to be utterly unfit for speculative Studies. It is hard for them to discern the Difference betwixt Right and Wrong in Matters of Reason on any abstracted Subjects : These ought never to set up for Scholars. Others have a Soul somewhat greater, and they can take in the Connection of a few Propositions pretty well ; but if the Chain of Consequences be any thing prolix, here they stick, and are confounded. But there are some of so bright and happy a Genius, and so ample a Mind, that they can take in a long Train of Propositions, if not at once, yet in a very few Moments, and judge well of their Dependance. They can survey a Variety of complicated Ideas without Fatigue or Disturbance. This makes a great Man.

Now tho' there may be much owing to Nature in this Case, yet Experience assures us, that even a low Degree of Capacity and Extent of Thought may be increased by Diligence and Application, by frequent Exercise, and the Observation of such Rules as these :

I. We should labour by all Means to gain an attentive and patient Temper of Mind. There are two of those Directions which our Author has recommended in his fifteenth Chapter, where he professedly treats of *fixing the Attention*, which I shall transfer hither, as a proper Place for them ; and these are, *First*, To apply ourselves to those Studies, and read those Writings, where the Subjects are drawn out in a perpetual Chain of connected Reasonings. Several of the mathematical Sciences, if not all, are particularly useful for this Purpose.

C

Secondly,

Secondly, We must not be in too much haste to come to the Determination of a difficult or important Point; but rather be contented with Ignorance for a Season, and continue in Suspense, and Meditation, till due Labour and Inquiry have found out sufficient Evidence on one Side.

II. We should accustom ourselves to clear and distinct Ideas in every thing we think of.

III. We must use all Diligence to acquire and treasure up a large Store of Ideas and Notions. We should take every Opportunity of adding something to our Stock, and by frequent Recollection fix it in our Memory: Which being well furnished with various Traces, Signatures, and Images, will have a copious Treasure always ready for the Mind to operate with, when its Thoughts are directed towards any particular Subject.

IV. It is necessary that we should, as far as possible, dispose our daily Acquisitions of new Ideas, Propositions, Observations, Experiences, Reasonings and Arguments upon the various Subjects that occur, in a regular Order, of Divinity, Law, Physicks, Mathematicks, Morality, Politicks, Trade, Domestick Life, Civility, Decency, &c. whether of Cause, Effect, Substance, Mode, Power, Property, Body, Spirit, &c. We should inure our Minds to Method and Order continually; and when we take in any fresh Ideas, Occurrences and Observations, we should rank them in their proper Places, and see how they stand and agree with the rest of our Notions on the same Subject. The Science of *Ontology*, which distributes all *Beings*, and all the *Affections of Being*, whether *absolute* or *relative*, under proper Classes, is of good Service to keep our intellectual Acquisitions in such Order, as that the Mind may survey them at once.

V. As

V. As Method is necessary for the Improvement of the Mind, in order to make our Treasure of Ideas most useful, so in all our further Pursuits of Truth, we should observe a regular progressive Motion: Begin with the most simple and obvious Ideas, and go on gradually to those of a more complex Nature. If a Scholar, about to learn Arithmetick, observes his Master performing an Operation in *Division*, his Head is at once confounded with the manifold Comparisons of the *Divisor* and *Dividend*, and the Multiplication of the one, and Subtraction of it from the other. But if he begin regularly at *Addition*, and so proceed by *Subtraction* and *Multiplication*, he will soon be able to take an intelligent Survey of all those Operations in *Division*, and practise them himself with Pleasure. An Illustration of the like kind may be borrowed from other Branches of the Mathematicks: How easily does an expert Geometrician, with one Glance, take in a compleated Diagram of many Lines and Circles, Angles and Arches? How readily does he judge of it, whether the Demonstration designed thereby be true or false? It was by Degrees he arrived at this Stretch of Understanding; he began with a single Line, or a Point; he joined two Lines in an Angle; he advanced to Triangles and Squares, Polygons and Circles; thus the Powers of his Understanding were daily augmented, till by Diligence and regular Application he acquired this extensive Faculty of Mind.

But this Advantage does not belong only to mathematical Learning: The Case is the same in any one of the Sciences, or in the Affairs of Life and Religion. "Beginning with *A, B, C*, and making Syllables out of Letters, and Words out of Syllables, has been the Foundation of all that Superstructure of Arts and Sciences, which have enriched the Minds and Libraries of the learned

“ World in several Ages. Tho’ *Plato* and *Cicero*,
 “ *Descartes* and *Boyle*, *Locke* and *Newton*, were
 “ doubtless favoured by Nature with a Genius of
 “ uncommon Amplitude; yet in their early Years,
 “ and first Attempts in Pursuit of Knowledge,
 “ this was but limited and narrow, in comparison
 “ of what they attained at last.

VI. Another Means of acquiring this Amplitude of Mind, is a Perusal of difficult Questions with their Solutions in any of the Sciences. In Divinity, such Pieces have a Tendency this Way, as are written to reconcile some Passages of *St. Paul’s* Epistles relating to the *Jewish* Law and the *Christian* Gospel. In Morals, and in Political Subjects, *Puffendorf’s* *Law of Nature and Nations*, and several Determinations therein, will promote the same End. So will an Attendance on publick Trials in Courts of Judicature; and reading both systematical Digests of the Law of *England* and the *Reports of adjudged Cases*, collected by Men of great Sagacity and Wisdom.

In the seventeenth Chapter, where our Author treats of the Memory, and the Methods of improving it, he has enlarged on the following Observations. Memory is a distinct Faculty of the Mind, very different from Perception, Judgment, Reasoning, and its other Powers. Then we are said to remember any thing, *when the Idea of it arises in the Mind, with a Consciousness at the same Time, that we have had this Idea before.* So necessary and so excellent a Faculty is this, that all other Abilities of the Mind borrow from thence their Beauty and Perfection; for without this they are almost useless. There can be neither Knowledge, nor Arts, nor Sciences, without Memory; nor can there be any Improvement of Mankind in Virtue or Morals, or the Practice of Religion, without the Assistance and Influence of this Power.

A

A good *Judgment* and a good *Memory* are very different Qualifications. A Person may have a very capacious and retentive Memory, where the Judgment is very weak; while others, whose Memory is but tolerable, have their Judgment of a much superior Degree. Yet it must be acknowledged, that a strong Memory is one good Foundation for a wise Judgment of things, wheresoever the natural Genius has any thing of Sagacity to make a right Use of it. "A good Judgment must
 " always in some Measure depend upon a Survey
 " and Comparison of several Things together in
 " the Mind, and determining the Truth of some
 " doubtful Proposition by that Comparison. When
 " the Mind has, as it were, set all those various
 " Objects before it, which are necessary to form a
 " true Judgment concerning any thing, it then de-
 " termines that such and such Ideas are to be join-
 " ed or disjoined, to be affirmed or denied, and
 " this in a Consistency and Correspondence with all
 " those other Ideas or Propositions, which any way
 " relate to the same Subject. Now there can be
 " no such comprehensive Survey of many Things,
 " without a considerable Degree of Memory: And
 " it happens sometimes, that if one needful or im-
 " portant Idea be absent, the Judgment concerning
 " the Point in question, will thereby become false
 " or mistaken.

It may be asked then, how it comes to pass, that there are many, who appear, both in Business and Learning, to have a good Judgment, and have justly acquired the Character of Wisdom, and yet have neither a very bright Genius, or Sagacity, or extraordinary Memory. To account for this, our Author remarks, That we shall scarce ever find such People forward in determining things proposed to them; but taking time, and pondering them maturely, before they pass their Judgment: They

practise a slow Meditation, ruminate on the Subject, and thus perhaps in two or three Days rouse and awaken those several Ideas one after another as they can, which are necessary to judge aright of the thing proposed: This they do to supply the Want both of a Quickness of Thought, and a Readiness of Memory or Recollection; and this Caution and Practice lays the Foundation of their true Judgment and wise Conduct.

'Tis often found, that a fine Genius has but a feeble Memory: For where the Genius is bright, and the Imagination vivid, the Memory may be too much neglected, and lose its Improvement. An active Fancy readily wanders over a Multitude of Objects, and is continually entertaining itself with new Images; it runs through a Number of new Scenes or new Pages with Pleasure, but without a due Attention, and seldom suffers itself to dwell long enough upon any one of them to make a deep Impression thereof upon the Mind, and commit it to lasting Remembrance.

And as such a various Imagination and quick Invention may be some Hinderance to the Attention and Memory, so a Mind of a good retentive Ability, and which is ever crowding its Memory with Things which it learns and reads continually, may prevent and cramp the Invention itself.

Tho' the Memory be a natural Faculty of the Mind, and belongs to pure Spirits, yet it is greatly assisted or hindered, and much diversified by the corporeal Organ of the Brain. But what Part of the Brain that is, wherein the Images of Things are treasured up, we cannot certainly determine. It is most probable, that those very Fibres, Pores, or Traces of it, which assist at the first Idea or Perception of any Object, are the same which assist it also at the Recollection of it: And then the Memory has no special Part of the Brain devoted to its own Service,

Service, but uses all those Parts in general which subserve our Sensations, as well as our thinking and reasoning Powers. And there are some Observations from whence it may be inferred, that the *Goodness of a Memory* depends in a great Degree upon the Consistence and Temperature of those Parts of the Brain now mentioned. So, for Instance, in *Children*; they perceive and forget an hundred Things in an Hour; the Brain is so soft, that it receives immediately all Impressions like Water or liquid Mud, and retains scarce any of them: All the Images which are drawn there, are immediately effaced or closed up again, as tho' one should write with their Finger on Water or Oil. On the contrary, in *old Age*, Men have a very feeble Remembrance of Things that were done of late, *i. e.* the same Day, or Week, or Year; the Brain is grown so hard, that the present Images or Strokes make little or no Impression, and there they immediately vanish. But in the middle Stage of Life, or it may be from fifteen to fifty Years of Age, the Memory is commonly in its happiest State; the Brain easily receives and long retains the Images and Traces which are impressed upon it, and the natural Spirits are more active to range these little infinite unknown Figures of Things in their proper Cells or Cavities, to preserve and recollect them.

“ Whatsoever therefore keeps the Brain in its
 “ best Temper, may help to preserve the Memo-
 “ ry: But Excess of Wine, or Luxury of any kind,
 “ as well as Excess in the Studies of Learning or
 “ Business of Life, may overwhelm the Memory
 “ by overstraining and weakening the Fibres of the
 “ Brain, overasting the Spirits, injuring the true
 “ Consistence of that tender Substance, and con-
 “ founding the Images that are laid up there.

24. *The WORKS of the LEARNED.* Art. I.

In the Sequel of this Chapter our Author has given us some particular Directions for the Improvement of this Faculty. Such as, *First*, Due Attention and Diligence to learn Things. *Secondly*, Clear and distinct Apprehensions of the Things we commit to Memory. *Thirdly*, Method and Regularity in them. *Fourthly*, A frequent Review and careful Repetition of the Things we would learn, and an Abridgment of them in a narrow Compass for this End. *Fifthly*, Throwing the Things we would learn into Verse. With others of the like Importance.

But there is a general Rule, preceding these particular ones, worth all of them, the Practice of which is requisite to the Improvement of other Powers as well as of the *Memory*, and that is, *to keep it always in due and proper Exercise*.—Those who are wont to converse or read about a few Things only, will retain but a few in their Memory: Those who are used to remember things but for an Hour, and charge their Memories with them no longer, will retain them but an Hour before they vanish.—Yet the Memory should not be overburthened; for a Limb or a Joint may be overstrained by being too much loaded, and its natural Power never be recovered. To crowd this Faculty with an overbearing Multitude of Documents or Ideas at one time, is the way to remember nothing; one Idea effaces another. An over-greedy Grasp does not retain the largest Handful.

In the eighteenth Chapter, where our Author lays down a Method of determining a Question; among a Variety of Rules, we have the following: To consider (1.) whether the Subject proposed be knowable to all, or no? (2.) Whether it be worthy of our Inquiry? (3.) Whether it be easy or difficult; and whether we have sufficient Abilities
for

for the Pursuit of it? (4.) Whether it be of a useful Tendency, apt to render us wiser and better by the Knowledge thereof?

If it appears worthy of our Application, and that we are furnished with the necessary Requisites for pursuing it, then are we (5.) to consider whether *it be entangled in more Words, or include more complicated Ideas than are necessary*; and if so, we should endeavour to reduce it to greater Simplicity, which will make the Argument plainer and easier all the way. If it be stated obscurely or irregularly, we may (6.) change the Phrase, or transpose the Parts of it; being always careful however to keep the grand Point of Inquiry still the same.

“ The *stating of a Question with Clearness and Justice*, goes a great way many times toward the answering it. The greatest Part of true Knowledge lies in a *distinct Perception of Things which are in themselves distinct*; and some Men give more Light by the bare stating of the Question with Perspicuity and Justness, than others by talking of it in gross Confusion for whole Hours. To state a Question is but to separate and disentangle the Parts of it from one another, as well as from every thing which doth not concern the Question, and then to lay the disentangled Parts in due Order: Oftentimes without more ado, this fully resolves the Doubt, and shews the Mind where the Truth lies, without Argument or Dispute.

(7.) While we are in Search after Truth in Questions of a doubtful Nature, or such as we have never yet thoroughly considered, we should maintain a just Indifference for either Side of the Question; and take care not to be content with a partial Examination, but turn our Thoughts on all Sides, to gather in all the Light we can toward the Solution of it.

(8.) When

(8.) When a Question is of an extensive Nature, and refers to a Multitude of Subjects, it ought not to be determined at once by a single Argument or Answer.

(9.) When we are called to judge of any Question in Life or Religion, we should take a full Survey of the Objections against, as well as the Arguments for it, so far as our Time and Circumstances will admit, and see which Side preponderates.

In the last Chapter, which treats of the Sciences, and their Use in particular Professions; together with many others, our Author enlarges on the following Propositions. I. The best Way to learn any Science, is to begin with a regular System, or a short and plain Scheme of that Science, omitting the deeper and most abstruse Parts of it, and that also under the Instruction and Conduct of some skillful Teacher. II. After we have gained a thorough Acquaintance with the foresaid Compendium of a Science, 'tis proper to read a larger regular Treatise on that Subject, if we design a compleat Knowledge of it: And while we are reading this larger System; or after we have done with it, then *occasional Discourses* and *Essays*, upon the several Branches of that Science, may be read with the greatest Profit. III. After we have learnt any of those Arts or Sciences, which are to be explained by Diagrams, Figures, and Schemes, such as *Geometry*, *Geography*, *Astronomy*, *Opticks*, *Mechanicks*, &c. we may best preserve our Notions of them by having those Schemes or Figures in large Sheets of Paper hanging always before the Eye, in the Places of our most usual Resort. IV. Every Man who aims at making any Figure in the Republick of Letters, should attain some superficial Idea of most or all of the Sciences.

After

After expatiating on these and some other general Heads, our Author proceeds, in the Sequel of this Chapter, to a Survey of several of the Sciences, as they are subservient to the three learned Professions of Divinity, Law, and Medicine. And first of the *Mathematicks*.

So much of these Subjects as Dr. Wells has given us in his three Volumes, entitled *The Young Gentleman's Mathematicks*, is sufficient for the greatest Part of Scholars and Gentlemen. But a Penetration into the abstruse Depths of *Algebra* and *Fluxions*, the various *Methods of Quadratures*, the *Mensuration* of all Manner of *Curves*, and their mutual *Transformation*, and twenty other Things, that some modern *Mathematicians* deal in, are not worth the Labour of those who design any of the three Professions above-mentioned.

Some of the practical Parts of *Geometry*, *Astronomy*, *Dialling*, *Opticks*, *Statics*, *Mechanicks*, &c. may be agreeable Amusements to Students in every Profession at leisure Hours, if they enjoy Conveniences for this Sort of Improvement: But let them take great Care lest they entrench upon more necessary Employments, and so fall under the Censure of wasted Time.

Yet certainly, where any young People have in their early Years made themselves Masters of a Variety of elegant Problems in *Mathematicks*, and acquainted themselves with the most entertaining Experiments in *Natural Philosophy*, with some short and curious Speculations or Practices in any other of the Arts or Sciences, they have hereby laid a Foundation for the Esteem and Love of those with whom they converse, in higher or lower Ranks of Life; they have been often guarded by this Means from the Temptations of hurtful Pleasures; and have secured both their own Hours, and those of their

28 *The Works of the LEARNED.* Art. I.

their Companions from being consumed in pernicious Pastimes or Impertinence.

After the *Mathematicks*, our Author sets forth the Usefulness of Civil History, to those who deal in Politicks; of Ecclesiastical History, to Divines; and of Biography, not only to those who study Divinity, but to all the Disciples of Christianity. As History necessarily depends on *Geography* and *Chronology*, he recommends the Knowledge of these. And then he goes on in the Praise of Logic, Metaphysics, Natural Philosophy, Natural Religion, Civil Law, Grammar, Languages, Rhetorick, Poetry, Philology, and Criticism: Shewing in what Measure and Manner they should be attained by the aforesaid learned Professions, or by others who have Leisure and Abilities, and who are ambitious of appearing with any *Eclat* in the Republick of Letters.

ARTICLE

ARTICLE II.

ΘΕΟΣ ἐναντιῶν ἐν σαρκί. *Or, A Critical Dissertation upon 1 Tim. iii. 16. Wherein Rules are laid down to distinguish, in various Readings, which is genuine; an Account is given of above a hundred Greek Manuscripts of St. Paul's Epistles; (many of them not heretofore collated;) the Writings of the Greek and Latin Fathers, and the ancient Versions are examined; and the common Reading of that Text, GOD was manifest in the Flesh, is proved to be the true one. Being the Substance of eight Sermons preached at the Lady Moyer's Lecture, in the Cathedral Church of St. Paul, London, in the Years 1737 and 1738. By John Berriman, M. A. Curate of St. Swithin, and Lecturer of St. Mary Aldermary. London: Printed for W. Innys, at the West-End of St. Paul's; and J. Nourse, at the Lamb without Temple-Bar. 1741. Pages 356.*

THE Author tells us, in his Preface, that when he first consented to preach the Lady Moyer's Lecture, he had no Design of entering upon any critical Inquiries, much less of publishing the Result of any such Inquiries to the World. That it has fallen out otherwise, he says, was entirely owing to Dr. Daniel Waterland; on whom he bestows the most respectful Epithets, and whom he extols as one of the ablest Defenders of the Christian Faith, the Church was ever blessed with since the Days of Inspiration. It was by the Advice of this great Man, as he styles him, he undertook the
Examina-

Examination of that Text which is the Substance of the following Papers. By his Assistance it was carried on: He saw every Sermon soon after it was preached; Mr. *Berriman* consulted him in every Doubt and Difficulty that occur'd; and when he had finished the Course of Sermons, the Doctor approved of them, and insisted on a Publication. Our Author submitted to his Judgment: Tho' that made it necessary to go over the whole Work again; and he found it would be proper to alter the Form of it; and to make farther Additions and Improvements, the better to prepare it for the Press. In all which he had the Benefit of his Help and Assistance, and great Part of it went through his Hands, in the Form wherein it now appears; as the whole had done, if his Illness had not prevented.

But besides Dr. *Waterland*, our Author owns his Obligations to others, on the Score of this Treatise. He advised with his Brother Dr. *William Berriman* from the Beginning of it to the End; every Part of it passed his Inspection.

The very learned Dr. *Walker*, also, who has examined the *Greek* Manuscripts of the *New Testament* with an extraordinary Care and Exactness, satisfied him in several Particulars which he inquired after; and communicated to him an Account of 47 MSS. described in the first Section of the second Chapter of this Book.

Mr. *Charles Wheatly*, likewise, did him the Favour of reading over all his Papers; and several Amendments are owing to his diligent Perusal. He assisted him in collecting the *Errata*, and drawing up the *Contents*; and to this Gentleman he is obliged for the *List of Preachers* at the End.

Indeed there is hardly any one, with whom he is acquainted, and who was capable of assisting him in this Undertaking, who has not been some way or other

other serviceable to him in it. And he desires all of them in general to accept of these his publick Acknowledgements and Thanks.

At the same time he flatters himself, through the Care which has been taken to avoid or correct them, no Errors in any Matter of Importance have escaped him.

He has divided his Discourse into five Chapters: To these he has prefixed an Introduction, wherein he shews, That there are no Grounds for disputing the Inspiration of the Holy Scriptures, and that *various Readings* are no just Cause for doubting their Authenticalness, or disputing their Authority; and afterwards mentions the Reasons for which the Reading of 1 Tim. iii. 16. may deserve a particular Examination.

In the first of the aforesaid Chapters he lays down a Set of Rules, for distinguishing in *various Readings* which is genuine.

The first Rule he enlarges on is this, *To compare the several Greek Manuscripts of the sacred Writings together, and inquire which Reading is found in the greatest Number of them; and especially such of them as are the most ancient, and the most correct.*— We must have Recourse to the Greek MSS. because the *New Testament*, which is the only Part of Scripture we are now concerned with, was originally written in that Language; — so that searching the MSS. written in that Language, is going to the Fountain-Head. “Among these, where the *best* in Value, and the *most* in Number do agree, they, before, as far as the MSS. are concerned, must determine us.” Nor are we to suspend our Judgment, because there may be other MSS. which we have not an Opportunity of consulting: For then we shall never be able to form any Judgment at all: Seeing no Man can search all the MSS. in the World, or ever be sure there are not others he
has

has never seen or heard of. All that an impartial Inquirer therefore has to do, is to make a diligent Search, as abovesaid, and to form his Judgment upon the best Information he can get: And a Judgment so formed will ever stand good, unless some future Discoveries should turn the Scale on the other Side, which will make it reasonable to give way to a superior Authority.

How long the very Hand-writings of the Apostles continued in the Church, we don't know; but we are certain, that they have many Ages since been utterly destroyed. In want therefore of these, it will be proper to consult the oldest MSS. we can get, and such as have been transcribed with the greatest Care and Exactness: "And since we cannot now meet with one single Writing, which can have of itself sufficient Weight and Authority, to determine which is the true Reading in any disputed Passage; we must, by comparing a good Number together, endeavour to find out which is supported by the strongest Evidence, and from the Agreement of Manuscripts may be judged to have been derived from the very first."

The Copies corrected by *Origen*, *Pierius*, and *Eusebius*, were probably long preserved in the *Cæsarian* and *Alexandrian* Libraries: "And there is little Doubt to be made, but that the most ancient MSS. we have now remaining, were compared with some of them at least, if not immediately transcribed from them." This may be supposed, Mr. *Berriman* thinks, of our *Alexandrian* MS. of one in the *Vatican*, and others yet extant.

A great Number of MSS. have been collated by several of the Editors of the *New Testament*, both abroad and at home.—Besides these, with regard to some few Texts in particular, divers other MSS. have

have been consulted, whose various Lectons in general have not been hitherto published to the World: " All which, as far as we have any Opportunity of coming at the Knowledge of them, " must be fairly examined; and according to the " Testimony of the most and best of these, as far " as this first Rule is concerned, the true Reading " of every doubtful Passage must be decided.

In reckoning up the Number of MSS. for or against any particular Reading, it will be necessary, Mr. *Berriman* says,

1. To distinguish properly between one MS. and another; that the same MS. be not counted twice over, and so one pass for two.

2. To observe carefully what Part of the *New Testament* the several MSS. do contain, and wherein they are defective: There are few MSS. that we know of, which contain the whole *New Testament* entire.—" Now it is necessary to observe this " State and Condition of the MSS. in order to avoid false Conclusions and Inferences, from the " not producing a MS. for a various Reading, by " any Editor of the *New Testament*, who professedly gives an Account of the Reading of MSS. " as if it therefore did not vary, when, in reality, " the Text itself was wanting therein; and to prevent our citing a MS. in favour of any Reading, " where in truth the MS. has no Reading at all, " which has been done in more Instances than " one.

3. To observe also, whether the MSS. have been entirely and exactly collated. Sometimes, perhaps, only the more noted Texts have been consulted. Sometimes MSS. have come late to the Hand of the Editors, after the Printing was begun, and by that means, only Part of the various Lectons have been exhibited; and sometimes a MS. has been collated in the Beginning, but by some Accident

dent or other, not carried on throughout the whole.
 — And it is necessary to inquire into these Particulars, that we may not be deceived ourselves, or deceive others, by alledging an Authority, which has never been examined. “ The best Security is,
 “ when MSS. have been particularly consulted, and
 “ are expressly cited for the Points they are designed
 “ to prove: — But this Satisfaction cannot be
 “ expected in every Case: — What comes near
 “ to this is, where we have Reason to think MSS.
 “ which contain any Text that is the Subject of Inquiry, have been carefully collated in that Place,
 “ and where especially the Text itself has been any
 “ peculiar Matter of Inquiry, or the Editor declares he found no other Variation than what he
 “ mentions, in all the MSS. he consulted.” In such Cases it may be concluded, that the MSS. not directly produced to the contrary, are in favour of the common reading of the Text.

II. A second Rule Mr. *Berriman* proposes, in order to distinguish between a genuine and a various Reading, is (where any Doubt may arise, from the Defect or Disagreement of MSS. or otherwise) *to examine the Writings of the ancient Fathers, most especially of the Greek Church, and see what Reading is countenanced and confirmed by them.* — “ This
 “ Search is to be carried up as high as we can, and
 “ the earlier the Testimony is, the more it is to be
 “ valued upon that Account; the nearer we come
 “ to the Apostolick-Age, the fewer MSS. had been
 “ copied from one another: And in general it may
 “ be presumed, they did the more exactly agree
 “ with the sacred *Autographa*. — Among the ancient Writers, those who wrote in the Greek
 “ Language, are in the present Case to be most
 “ especially regarded, because they spoke, and
 “ read, and wrote that very Language in which the
 “ sacred Writings of the *New Testament* were originally

“ginally pen'd; the Phrase and Diction of those
 “Writings was familiar to them, they were natu-
 “rally apt to express themselves in the Scripture
 “Style and Language: When they referred to any
 “Texts of Scripture, or discoursed more at large
 “upon them, they would of Course be guided by
 “the original *Greek*, and not by any *Version* or
 “*Translation* that had been made, and might possi-
 “bly vary from it.

In order to judge of the true Reading of any
 Text of Scripture, from what we meet with in the
 Writings of the ancient Fathers, it will be proper
 to consider the Testimony,

1. “Of one of them apart, and by itself. It
 “should be inquired when the Author lived, and
 “what were his Abilities? Whether he was a Per-
 “son of Learning and Judgment, of Accuracy and
 “Exactness, or otherwise? As also, whether the
 “Work appeared to be Genuine or not? Then it
 “should be observed, in what Manner a Passage
 “of Scripture is brought in; whether only in a
 “way of Allusion to some Part of the Holy Scrip-
 “ture, or accommodating the sacred Language to
 “the Subject treated of, or else more directly refer-
 “ring to some particular Text, as *thus it is writ-*
 “*ten, thus saith the Evangelist, or the Apostle, &c.*
 “or otherwise arguing or reasoning upon it in
 “such manner, as implies and requires that parti-
 “cular Reading we meet with: Or whether it be
 “commenting upon a Text; where an Author
 “must be supposed more especially to consult his
 “Books, and set down exactly as it stood there:
 “Or lastly, criticizing upon a Text, and taking
 “particular Notice how the *Greek* Copies read in
 “his Time. It should also be observed, whether
 “an Author takes notice of a Text but once, or
 “but seldom, or whether he does it very often:
 “For a frequent Repetition will make the slighter

“ kinds of Reference deserve the more Regard ;
 “ whereas a single Instance or two of that sort
 “ will be more easily imputed to a Slip of Memo-
 “ ry, or a casual Mistake, tho’ sometimes perhaps
 “ rather to a particular Point in View, which re-
 “ spected only a Text in Part. And finally it
 “ should be observed, whether an Author be uni-
 “ form and consistent with himself, or different
 “ and various: If a Text be found differently ex-
 “ pressed by the same Author, we shall often be at
 “ a loss to know, which he esteemed the right ; and
 “ sometimes perhaps he may be wrong in each ;
 “ and yet sometimes too it may be easily discover-
 “ ed, that one Passage was designed to express the
 “ Text more exactly, and another was only a Re-
 “ ference by Memory, and from thence proceeded
 “ the Variation.

Another Thing proper to be done, in appeal-
 ing to the Fathers for the Genuineness of a Text,
 is,

2. *To compare their Writings one with another,*
and inquire what Testimony arises from them upon
the whole. “ If it be a Point generally taken no-
 “ tice of, and generally agreed in ; if we meet with
 “ no contrary Voice, or none worth regarding ;
 “ and some arguing for it, and commenting and
 “ criticising upon it ; this will afford the clearest
 “ and the strongest Testimony, than which more
 “ need not be desired, nor indeed can well be
 “ had:” And ought to be admitted, “ not for an
 “ infallible Rule to determine of itself, concerning
 “ the Genuineness of a Text, but for a Witness how
 “ the Fathers read in their Times, and what they
 “ thought to be the true Reading of it.”

But to judge of this Matter with the more Pro-
 priety and Exactness, another Thing to be done,
 is,

3. *To*

3. *To compare the Evidence that arises from examining the Writings of the Fathers, with what appears to be the Reading of the Greek MSS. in general, and see how well they are agreed together.*

“ Where the MSS. in general and the Fathers do
 “ agree, it must be somewhat very extraordinary,
 “ that will make it reasonable to believe, that they
 “ are altogether in a Mistake: Nay, that Evidence
 “ from the Fathers must be very strong, which
 “ will make it reasonable to think the *Greek MSS.*
 “ agreeing in general among themselves, are mis-
 “ taken: A casual Citation of a Text will not be
 “ enough for this; nor a bare Comment upon a
 “ Version, where it varies from the Original;
 “ much less will this do, where opposite Testimo-
 “ nies can be produced from *Greek Writers*; and
 “ especially where those opposite Testimonies are
 “ so full upon the Point, as does imply, that they
 “ found the Reading which they mention, in the
 “ *Greek Copies* which were in Use in their Days.

One thing farther, that Mr. *Berriman* takes notice of under this Head, is, *The Use which is to be made of a Negative Argument drawn from the Fathers not mentioning a Text of Scripture where it might be expected.* To this it may be very truly said, that “ divers Writings of the ancient Fathers have
 “ been lost; and a Text which is not found in
 “ those which have come down to us, might have
 “ been in those which are lost.” But Mr. *Berriman* lays no Stress upon this, he only considers the Case with regard to those Writings which may be now consulted. And here “ this *Negative Argu-*
 “ *ment* will be of little Weight, where it respects
 “ the Writings of one Author only: And where it
 “ is built only upon some particular Part of his
 “ Works, and that Author has himself taken no-
 “ tice of the Text in other Places, it will be of
 “ no Weight at all: Nay, if but one or two only
 “ have

“ have made mention of a Text, this will be a better
 “ Proof that it was read in their Days, than any
 “ Omission of their Contemporaries, or of those
 “ that lived after them, will be a Proof that it
 “ was not.”——But let the most be made of this
 Argument, “ it can only furnish out Matter of
 “ Doubt and Inquiry ; it can at most amount to no
 “ more than presumptive Evidence: One plain
 “ Proof from the original MSS. or the ancient
 “ Versions, will weigh it down, unless it can be
 “ shewn, that they have been altered and cor-
 “ rupted.

III. And so we pass on to a third Rule for distinguishing between a genuine and a various Reading, which is this, *viz. To consult the several Versions of the New Testament into various Languages, and especially such of them as were earliest made, and made directly from the Greek, and the MSS. whereof are of the best Credit and Antiquity.*

The Evidence these can furnish us, will deserve to be considered with some Attention. Now here it should, in the first Place, be made appear, that the several Versions we consult or inquire after, were made immediately from the *Greek Original*: For the Design of consulting them, for the present Purpose, being to find out how the *Greek Copies* read when they were translated ; those Versions, be sure, which were made from other Versions, and not from the *Greek*, will afford no Light in this Inquiry, and can only be referred up to those from which they were translated.——

The Versions to be considered especially in the present Question are, the *Ethiopic* and *Armenian*, the *Arabic* and *Coptic*, the *Syriac* and the *Latin* : And how far any of these have been derived from the same *Greek Copies*, or been supplied or mended one by another, will deserve to be inquired. These several Versions, it is allowed, were made each of them

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them directly from the *Greek*: An Account will hereafter be given of each of them distinctly.

We are also to inquire after the Age and Date of the several Versions: For the Antiquity of the Versions will point out the Antiquity of the *Greek* Copies they were translated from, and the less ancient they are, the less of Course their Authority will be.——There have been several different Versions into one and the same Language; some earlier and some later: It is not enough therefore to shew, that any particular Version read any Text in such or such a Manner, when the sacred Writings of the *New Testament* were first translated into that Language; unless it appears, that the Version from which such Reading is produced, be that same Version which was translated at the first: Just as it would be out of the way, to alledge any Text out of the *English* Translation of the Bible, translated in the Reign of *James I.* to prove the Reading of that Text in the *English* Translations in the Reign of *Queen Elizabeth*, or *Edward VI.* or before; or to argue, that the earliest *Arabic* Version had such or such a peculiar Reading of any Text, because that which is now in use has it.

Another thing to be considered upon this Subject is, the Antiquity and Number of the MSS. which were made use of in the Editions of the several Versions that have been published to the World. The Age of the MSS. will go some way towards settling the Age of the Versions, and will raise their own Authority, in Proportion as it brings them nearer to the Time when the Versions were made.——

The Number of MSS. that have been used, will also help to shew what was the true Reading of the Versions:——The greater the Number is of the MSS. which have been consulted, by the several Editors of the Versions, and the greater Agreement in any particular Reading which has been found a-

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mong them; the stronger will be the Proof, that such Reading was contained in those Versions when they were first translated.

In the last Place, it deserves to be inquired, how far the several *Versions* do agree among themselves, and how far they agree with or differ from the *Greek*. “ However *Greek MSS.* or Versions in “ other Languages, may vary in lesser Matters, “ and what Uncertainty soever there may be as to a “ particular Text; there is no doubt to be made, “ but that the Christian Doctrine, as it was first delivered by Christ and his Apostles, has been “ faithfully transmitted down to us, both in the original *Greek* and the several Versions, without “ any material Alteration. Where the *Greek MSS.* “ are universally agreed in any particular Text, “ this Authority must weigh down every Thing “ that can be produced from the Versions; tho’ it “ may be very justly questioned, whether one Text “ can be produced wherein the Versions are united “ in such a general Opposition. Where the *Greek MSS.* are divided, the Versions agreeing among “ themselves, may help to determine which Reading ought to be preferred: Where the Versions “ are divided, those of the best Authority, as the “ *Vulgar Latin* and the *Syriac*, undoubtedly should “ take place.” If there be any Text of Scripture, the true Reading of which cannot be settled by comparing the original Text and the several Versions together, taking in likewise what Help can be procured from the Fathers, we must have Recourse to another Rule, in order to distinguish between a genuine and a various Reading, which is,

IV. To examine the different Readings produced from the original *MSS.* Fathers, and Versions, and compare them with the Context and other parallel Places, and the general Tenour of the Scripture Doctrine; and impartially determine, upon a whole

whole View of the Case, which Reading is to be esteemed the true one.

“ Concerning the particular State of the Reading
 “ itself, it may be considered ; whether the Question
 “ be about a Text redundant or defective, or
 “ expressing the same Passage in a different Man-
 “ ner ; and whether a Variation were more likely
 “ to happen in transcribing or translating into ano-
 “ ther Language: And concerning the Context
 “ and other Passages of Scripture it must be said,
 “ that no Reading ought to be admitted that does
 “ not agree with them, and that what does best
 “ correspond therewith, does so far carry the great-
 “ est Probability of being the true one.—Where
 “ a Text is read differently ; where the Question is
 “ not concerning an Omission to be supplied, or a
 “ Redundance to be pared off, but a different
 “ Manner of expressing the same Passage ; it should
 “ be considered, whether the Variation be in a
 “ Sentence, or a Word, or a Letter ; and which
 “ way it might most probably happen: Some are
 “ plainly nothing but the Ignorance or Heedlessness
 “ of Transcribers, and some may have been owing
 “ to the Rashness of Critics, and some to the Decay
 “ of Time, and the Likeness of one Letter to an-
 “ other : But upon comparing the Evidence for the
 “ several Readings together, it will be either easy
 “ to judge which of them is right ; or else it will
 “ probably appear of very small Importance which
 “ of them is so.

This is the Sum of Mr. *Berriman's* first Chapter, containing Directions for distinguishing between a genuine and various Reading in the MSS. of the *New Testament*. Those Passages which are distinguished by inverted Commas, are in his own Words. As for the rest, except the very Rules themselves, which are in *Italic*, I have now and then contracted the Expression, in which our learned Author is somewhat diffuse, tho'

I have

I have taken care never to alter the *Sentiment*. I have generally also omitted every thing that served only for the Illustration of the main Points, for which the Reader is to have Recourse to the Original, and which he will not repeat looking after.

In the second Chapter Mr. *Berriman* reckons up and describes those *Greek MSS.* which contain St. *Paul's* Epistles only, or these together with any other of the sacred Writings, or only Part of them in Lessons and Epistles; and considers their Readings of 1 *Tim.* iii. 16. As he goes along, he distinguishes, by certain Marks, such as are known to want the said Text, as not of any Authority in the present Question; such as may be suspected to be defective; such as are supposed to be copied from any other here mentioned; those mentioned by Dr. *Mill*; and those few which he has seen himself. He gives a Description likewise of those MSS. which have been particularly collated, in 1 *Tim.* iii. 16. and of the Reading of which, in that Text, we have hitherto for the most part had no particular Notice in our printed Books. There are *twenty* of these at *Rome*, *fifteen* in the *Vatican* Library, the other *four* in that of Cardinal *Barbarini*: The latter were collated by the Librarian, and the Readings communicated to a learned Gentleman, who collated those in the *Vatican*, and from whom an Account of both was transmitted to our Author. Dr. *Walker*, Archdeacon of *Hereford*, also collated several MSS. in the Text aforesaid, and communicated his Observations to Mr. *Berriman*, who has inserted them in this Chapter. These are followed by an Account of twelve MSS. in the King of *France's* Library at *Paris*; of seven in the *Colbertine* Library, lately added to that of the King of *France*; and of fourteen, in the Library of Mr. *Cossin*, Bishop

Bishop of Metz, now in the Abbey of St. Germain's at Paris.

Having thus given an Idea of the *Greek MSS.* in general, to which we must appeal in order to judge of the true Reading of this Text; Mr. *Berriman*, in the Sequel of this Chapter, proceeds to inquire how far the several Readings δ , ψ , ω , &c. are countenanced by them. I shall just mention those things which he enlarges on in the Course of this Examination.

There has been no great Controversy concerning ω ; tho' more perhaps might be said for it, than ever has been truly said for δ ; but for this last, much has been said, which will come under Consideration in this Inquiry, and of which the Reader will be able to form a proper Judgment, when he has surveyed the State of the Case, as our Author lays it before us.

This Text has been grossly misrepresented by the *Socinian* Writers. Our Author alledges divers Examples of it. They assert, the Reading [δ] is countenanced, *first*, by all the ancient Translations, the *Latin*, *Armenian* and *Syriac*; *then*, by the Council of *Nice*; besides the Testimony of *Trinitarian* Historians, Men of Learning and Dignity, who, they say, lived at the Time of the Corruption of this Text; as also by a vast Number of the best and oldest Copies of the original Greek, and the Judgment of the ablest Critics upon them.

Our Author undertakes to shew how vain their Pretensions are to these Authorities; and first of all he takes them to task about the *Greek MSS.* If what they have said upon this Point be true, he has been, he owns, exceedingly unfortunate in his Inquiries: For, he professes, after the most diligent Search he has been able to make, he could never meet with any certain Account, of so much as one single MS. that has the Reading they contend for.

He

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He does not deny, that some few have been appealed to for this Purpose; and he strictly examines what has been advanced to support such a Notion: Upon which he pronounces it utterly insufficient.

The Reading $\theta\varsigma$ is the next Subject of Inquiry. What has been said concerning any MSS. which might have had this Reading in former times, is considered in the third and fourth Chapters.

Here Mr. *Berriman* concerns himself only with such, as have been transmitted to our Times, and wherein the Reading either is OC, or has been, some way or other, liable to a Suspicion of being so.

The first he knows of this sort, that has been taken notice of, is in the Library of M. *Colbert*, now added to the King of *France's* Library at *Paris*. To this may be added the *Borner* MS. which has likewise the Reading OC: But if this be (as is supposed) only a Transcript of Dr. *Bentley's* MS. it must be resolved into *that*, and can have no distinct Authority of its own. Dr. *Bentley's* MS. has the same Reading; with this Difference, that there is a Line over the two Letters thus \overline{OC} : From whence that learned Critic is of Opinion, that this MS. was designed to be θC i. e. $\theta\epsilon\delta\varsigma$: But the transverse Line in the Letter *Theta* is entirely worn out, or perhaps omitted by Mistake. It is to be observed, Mr. *Berriman* says, that both the *Borner* and Dr. *Bentley's* MSS. are amongst those that were written by *Latin* Scribes, little skilled in the *Greek* Language, and so the more apt to make Mistakes in transcribing it.

Among the MSS. which were collated for *Kuster's* *New Testament*, one of which he calls *Codex Novus*, and which is 1905 in the King of *France's* Library, we might well conclude had $\theta\epsilon\delta\varsigma$ here, if it had been thoroughly collated; because *Kuster* takes no notice of any Variation.

“ The

“ The *Alexandrian* MS. has been represented as
 “ reading OC. Dr. *Mill* himself, at first View,
 “ was inclined to think \overline{OC} the true Reading of it;
 “ but assures us, in his Note upon the Place, that
 “ after a narrower Inspection, he plainly discovered
 “ the Traces of the old Line, and declares the
 “ Reading of this MS. to be $\Theta\epsilon\delta\varsigma$. Mr. *Huifb*,
 “ who collected the various Readings of this MS.
 “ in order to have them printed in the *Polyglott Bible*,
 “ took no notice of any various Reading here.
 “ And a learned Critic (who afterwards collated
 “ this MS. himself) declared that it had been col-
 “ lated by Mr. *Huifb* with great Exactness; from
 “ whence it may be concluded, that both of them
 “ allowed the true Reading of this MS. to be $\Theta\epsilon\delta\varsigma$.
 “ Mr. *Wotton*, who published the Epistles of *Cle-*
 “ *mens Rom.* in the Year 1718, declares it to be
 “ past all doubt, that it ever read \overline{OC} , i. e. $\Theta\epsilon\delta\varsigma$,
 “ in this Place: As will appear, he says, to any
 “ one, that accurately inspects it; and another
 “ Gentleman declares, that he saw the *Alexandrian*
 “ MS. above five and twenty Years ago, and that
 “ the old Line in the Letter Θ was then plainly to be
 “ seen. It was much about the same time, that
 “ Mr. *Wetstein*, the learned Professor of Divinity
 “ at *Amsterdam*, was here in *England*, and collated
 “ this MS. and he has acknowledged expressly,
 “ that, *tho’ the middle Stroke of the Θ has been*
 “ *evidently retouch’d, yet the fine Stroke, which*
 “ *was originally in the Body of the Θ , is DISCO-*
 “ *VERABLE AT EACH END OF THE FULLER*
 “ *STROKE OF THE CORRECTOR.* And he add-
 “ ed farther, that this finer Stroke escaped him at
 “ first; and that his Discovery of it afterwards
 “ was entered down by him in a loose Paper, which
 “ was mislaid when he wrote his *Prolegomena*, or
 “ else this Matter had been there more exactly re-
 “ presented.”

“ To

" To all which Testimonies, this of Mr. Berri-
 " man's may be added, that he has several times
 " carefully examined this MS. himself, and tho' he
 " could never perceive any Part of the old trans-
 " verse Line by the naked Eye (nor others, who
 " went with him, whose Eyes were better than his)
 " yet by the Help of a Glass, and the Advantage
 " of the Sun shining on the Book, he could see
 " some Part of the old Line, towards the Left-
 " hand of the new Stroke, within the Circle
 " of the Θ ; and the same was seen by two Gentle-
 " men, who viewed it at the same time; one of
 " whom also could discern some Remainder of the
 " old Line, towards the Right-hand, as well as
 " the other towards the Left. And therefore, if at
 " any time hereafter the old Line should become
 " altogether indiscernable, there will never be just
 " Cause to doubt, but that the genuine and origi-
 " nal Reading of this MS. was ΘC , i. e. Θ and C ; and
 " that the new Strokes, added at the Top, and
 " in the Middle, by the Corroctor, were not design-
 " ed to corrupt and falsify, but to preserve and per-
 " petuate, the true Reading, which was in danger
 " of being lost by the Decay of Time.

" *Patrickus Junius*, i. e. *Patrick Young*, was Li-
 " brarian to King *Charles the First*, when this MS.
 " was sent over for a Present from *Constantinople*;
 " and he retouched this MS. (most probably in
 " this, as he did) in divers other Places, and more
 " especially towards the Beginning and the End,
 " where it had suffered most. But then the Cha-
 " racter of the Person——will not suffer us to think,
 " that he any where designedly altered and cor-
 " rupted it.——And as he could have no Temptation
 " to this; so the Manner of his retouching the
 " MS. in this Text, which no ways resembles the
 " ancient Writing, and leaves Room for Part of
 " the old transverse Line to be seen, will sufficient-
 " ly

“ ly clear him from any such Imputations.——
 “ And as his intimate Acquaintance with this MS.
 “ leaves little Room to suspect, that he should be
 “ mistaken about the Reading of this Place, so the
 “ Traces of the old Line, which have been formerly
 “ seen by divers Persons, and may be discerned e-
 “ ven at this Day, put it past all Dispute, that he
 “ did not mistake the Reading of it.——And it
 “ may be very reasonably supposed, that the Line
 “ which may be discovered even now, was more
 “ visible in his time (above, a hundred Years ago)
 “ and seen by divers Persons about that Time; and
 “ particularly, not a great while after, by Mr.
 “ *Huisb*; —— who, we may well presume, set
 “ down no various Readings here; because he clear-
 “ ly saw that the true Reading of the MS. in this
 “ Place was $\Theta\iota\delta\varsigma$. There is, indeed, so much Si-
 “ militude between OC and $\overline{\Theta}\overline{C}$ the Abbreviation of
 “ $\Theta\iota\delta\varsigma$, and the fine Strokes in the Middle of the
 “ Abbreviation become often so little visible, thro’
 “ Length of Time (as appears particularly in the
 “ *Alexandrian* MS. in divers other Places;) that
 “ little Question is to be made, but from this
 “ Source has arisen the Mistakes that have happen-
 “ ed in the MSS. that read OC in this Text, or
 “ have been supposed to read so.

And now as to the Reading $\Theta\iota\delta\varsigma$; that, Mr.
Berriman says, is not only countenanced by the Au-
 thority of the *Alexandrian* MS. and that of *Lin-*
coln-College, and the Presumptions and Probabili-
 ties of the *Clermont*, *Kuster’s Codex Novus*, Dr.
Bentley’s and the *Borner* MSS. but it is confirmed
 by the whole Current of them; without any cer-
 tain allowed Variation, excepting what we meet
 with in the *Colberts* only. It is found, as far as our
 Author can learn, in all the other MSS. that
 have been consulted, where the Text is found.——
 And the diligent Search which has been made after
 the

the reading of MSS. in this Text, whether to give Authority to the *vulgar Latin*, or else either to refute or confirm one Proof of the Deity of Jesus Christ, will lead us to conclude, that other MSS. with the Readings of which we have not been expressly acquainted, do also read $\Theta\epsilon\delta\varsigma$ here.

But we may safely rest the Merits of the Cause upon those MSS. which have been certainly collated, and do read $\Theta\epsilon\delta\varsigma$ in this Text expressly. And these are no less than 91: *Twenty-five* among those collated by Dr. Mill, and his Friends, and other Editors of the *New Testament*; *sixteen* at *Rome*; *forty-seven* collated by Dr. Walker; a double MS. belonging to the public Library at *Cambridge*, No. 496; and the *Faber MS.* taken notice of by Mr. *We:stein*.

“ The MSS. that have been mentioned as having any various Reading, if they were ever so clear and full, can never stand against this Evidence; but as they are dubious and divided; as there is not one certainly for O; and but one, or two at the most, certainly for OC; as $\Theta\epsilon\delta\varsigma$ is the present, and most likely the true, Reading of one of the disputed MSS. *i. e.* the *Clermont*; and two of them (*Kuster’s Codex Novus*, and Dr. Bentley’s MS.) incline to that Reading, with the greatest Probability; and the *Borner* and *Bentley* MSS. may be considered as one and the same; and the *Colbert* MS. might be an easy Mistake of the Scribe in writing OC for $\Theta\epsilon\delta\varsigma$; so instead of setting up these MSS. to strive against the Stream; we may rather allow they fall in with it, and unite in forming that strong Current of the Greek MSS. in reading $\Theta\epsilon\delta\varsigma$. Upon the whole, therefore, it must be concluded, that, as far as the Greek MSS. are concerned, and their Authority will go, the clear undoubted Reading of 1 Tim. iii. 16. is not θ — or $\theta\varsigma$, — but

“ $\Theta\epsilon\delta\varsigma$

“ Θεὸς ὁρατὸς ἐν σαρκί: not *which* — or *who* —
 “ but GOD *was manifest in the Flesh.*

The Reasons which will bear down such an Authority as this, must be very clear and strong. Whether any such can be produced or not, will appear in the Sequel of this Inquiry.

The Method Mr. *Berriman* has proposed will lead him, in the next Place, to examine what Authorities there are for any Reading of this Text, among the ancient Writers of the Church: This is the Business of the third Chapter; an Account whereof will be given in another Article.

ARTICLE III.

Dr. PEMBERTON's Answer to Dr. JURIN's Paper published in the History of the Works of the Learned for the last Month.

AS Dr. *Jurin* still affects to insist, that I have not given an Interpretation of the whole *Lemma* †, he ought to name some particular Part of the *Lemma*, which I have not interpreted.

I have set down distinctly all the Conditions ascribed to the Quantities in this *Lemma*, and have explained the Sense, in which the Conclusion is to be understood *: What Part therefore of this *Lemma* have I not interpreted?

Upon what Pretence Dr. *Jurin* asserts, that I have not *attempted* to shew, how those Suppositions, and that Conclusion, which I have laid down, flow from the very Words of Sir *Isaac Newton* †,

† Hist. of the Works of the Learned for June, 1741. p. 462.

* See Hist. of the W. of the L. for Jan. 1741. p. 74, &c.

† Hist. of the Works of the Learned for June, 1741. p. 462.

I cannot imagine. For I first gave a plain and direct Translation of Sir *Isaac Newton's* Words, then expressed the Conditions stated in this *Lemma* in such Terms, as I apprehended every intelligent Reader, by comparing them with the Translation prefixt, would see to be conformable to the Sense of those Words, and for Dr. *Jurin's* sake I divided my Description of those Conditions into distinct Heads, according to *Philalethes's* Method. I next produced Examples of the several kinds of Quantities, to which this *Lemma* is applicable, and from thence shewed, how Sir *Isaac Newton's* Conclusion must be understood; and that I might not be charged with putting an unwarrantable Construction upon the Words, wherein that Conclusion is expressed, I cited the Example of other Geometers, who had delivered themselves in a similar Manner †. This was the readiest way, I could devise, for deriving Sir *Isaac Newton's* Meaning from his Words. And what I have done is so far from appearing to me insufficient, that I make no question, but Dr. *Jurin* is himself convinced of the Truth of every Part of my Interpretation.

The Boast under the Name of *Philalethes* was, that, if I ventured to give an Interpretation of this *Lemma*, he would take upon him to demonstrate, either that it was a false Interpretation, or, in case it were true, that it was to all Intents and Purposes the same with his *. Now as Dr. *Jurin* has not so much as insinuated, that my Interpretation is the same as *Philalethes's*, where is the promised Demonstration, that mine is false? Two Objections have indeed been made, That the Phrase in *Gregory of St. Vincent*, which I compared with Sir *Isaac Newton's* ‡

† History of the Works of the Learned for Jan. 1741. p. 74. &c.

* Append. to the Repub. of Letters for Decrmb. 1736. p. 27.

‡ Hist. of the Works of the Learned for Jan. 1741. p. 77.

was

was used by that Author, not in demonstrated Propositions, but in a Definition only †; and that some of the Quantities did not belong to this *Lemma*, which I had referred to it, viz. vanishing Quantities*. The first of these, I have let Dr. *Jurin* know, is directly false in Fact ‡; and nothing could more manifest, than the second, how very little he understands of the Subject, he has undertaken to dispute about; I have shewed by a direct Quotation from Sir *Isaac Newton*, that within a few Pages of the very *Lemma*, Sir *Isaac Newton* himself applies this *Lemma* to such Quantities §. Dr. *Jurin* being confused in these two Exceptions, has found nothing farther to object against the Truth of what I have writ: So that there is no Room left to doubt of his being at length convinced, that I have rightly explained the *Lemma* in every Part. If he is not, I here call upon him a third time to name any Particular, wherein he apprehends my Interpretation to be false, or not agreeable to Sir *Isaac Newton's* Words. If he cannot do this; to pretend to be still unsatisfied, tho' he is unable to object against the Truth of my Interpretation in any one Instance, is certainly the most unreasonable Contentiousness, and can only arise from the Perplexity, into which he is thrown, now he finds himself mistaken, by reflecting on the Contempt due to his Pedantry, Abusiveness, and childish Insolence.

† Hist. of the Works of the Learned for April, 1741. p. 298.

* *Ibid.* p. 299.

‡ *Ibid.* for May, 1741. p. 369.

§ *Ibid.* p. 367.

ARTICLE IV.

The Manner of distinguishing antique Medals from such as are counterfeit. A Dissertation: Translated from the Original printed at Paris, 1740. Printed for J. and P. Knapton, at the Crown in Ludgate-street.

OUR Author observes, that as the distinguishing of antique Medals from such as are counterfeit, is the first Point of Knowledge necessary for a *Virtuoso*, that attempts to form Collections of Medals; it is strange, that in the Multitude of Authors, which have for near an hundred Years past wrote upon the Science of Medals, there should not be so much as one who has set himself to deliver any sure Rules for discriminating which are true and which are false.

The counterfeiting of Medals is not the Practice only of our Time. *William du Choul*, who lived about 200 Years ago, has in his Book of the Religion of the old Romans, printed the Stamps of two Medals of *Agrippa*, one of great Brass, on the Reverse whereof appears the Pantheon; the other of Silver, which had on the Reverse a Neptune in a Chariot drawn by two Sea-Horses, with this Legend, *Æquoris hic omnipotens*. These two Medals, our Author says, were certainly false.

Anthony Lepois, Contemporary with *du Choul*, in his Treatise of Medals, cites likewise several others of the same kind; such as *Scipio Africanus* of Brass, the *Pons Ælius* on the Reverse of *Adrian*, and a *Pescennius Niger* of Gold, which hath not been met with since that time.

Soon after this the famous Falsifiers of Medals, known by the Names of the *Paduan* and *Parmesan*, made

made their Appearance in *Italy*. *Holland* too afforded one named *Carteron*, and some others equally skilful, who dispersed an infinite Number of false Medals; most of them indeed exquisitely wrought, but still far behind the Antique in Force and Delicacy. The greatest Part of these Medals are now known by the Name of the *Paduan*: And they are the first our Author speaks of in this Tract, which he has divided into ten Articles.

Under the first Article he tells us, that fine Collections may be formed of these *Paduan* Counterfeits, as well in Medallions, or in *Greek* Medals of Gold, Silver, and Brass, as in *Roman* Medals, equally in all the three Metals; but especially in Medallions of Copper and the great Brass. Most of the Copper Medallions of the *Roman* Empire which are spurious, have been copied after the Antique; there are also engraved on them several new Reverses, which were never seen on antique Medals.

The twelve first Emperors have been counterfeit-ed vastly often in Brass. The Counterfeiters chiefly applied themselves to imitate the Heads which were rarest in their kind, such as those of *Tiberius*, *Otho*, (of which there is not an antique *Latin* one to be found, but what is of the Colony of *Antioch*, or of *Egyptian* Make, in the three Sizes of Brass) *Vitellius*, *Pertinax*, and the two *Gordians* of *Africa*, the *Agrippina* of *Claudius*, the *Domitia* (which is hardly ever to be met with,) the *three Wives* of *Trajan's* Family, the *Anna Faustina*, and *Tranquillina*. It is not however difficult, our Author says, to distinguish these from such as are genuine, if the following Rules are carefully observed:

1. All the *Paduan* Medals of great Brass are generally of a Flank much thinner than the Antiques.
2. They are neither so worn, nor so pored and eaten away as the others.
3. The Letters on them seem modern, that is, of the same Character as those of

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the Medals of our Time. 4. When they have any Varnish, it is usually black, greasy, and shining, and is soft; whereas the Antique is extremely bright, and as hard as the Medal itself. 5. The Borders of them have always been filed; which is more or less easily discoverable, if one considers them with any Degree of Attention. *Lastly*, they are always very round, whereas the others are less regular, especially since the Reign of *Trajan*.

The Medallions of the same Metal are likewise easily distinguishable by the same Rules. All from *Julius Caesar* to *Adrian's* time are to be greatly suspected, except a very small Number, which are to be found only in the choicest Cabinets. Those of the following Reigns are as easily to be known; they bear the same Marks of Imposture as the spurious ones of great Brass; they have the same Make, the same Varnish, the same Borders.

The Imperial Medals of Silver or Gold, and the *Greek* Medals of modern Coin, are easily to be detected, of whatever Metal they are composed: If the Borders of them are sometimes likely to impose on People, the Letters easily betray the Counterfeit, as they distinguish the true Medal: For in what manner soever a Medal is counterfeited, the Letters thereon are always false: “ And this is the
“ only Circumstance whereby to distinguish a sus-
“ pected Medal, when one hath not yet acquired
“ that sure Taste of the Work and Coinage of the
“ Ancients, which enables one immediately to
“ judge of what is genuine.

ARTICLE II.

Of Medals cast upon such as are of modern Coining.

These abound in all those Cabinets which have not been formed by a masterly Hand. It is indeed
much

much easier to counterfeit them in this manner, than if they were cast upon an Antique ; because they are often worn, and have lost Part of their Charms through Age, (except those of Gold, which are almost always fair and well preserved,) whereas the Medals of the *Paduan* Stamp are still in all their Beauty, and take much finer in a Mould than others. — They are sometimes harder to be discovered than the original Counterfeits upon which they are formed ; because in casting them one may give them whatever Thickness one pleases. They are not however more difficult to be unmasked, than those of modern coining ; provided the foregoing Rules are observed, and that we remember, these Kinds of Medals are lighter than those which have been struck, because the Fire rarifies the Metal that is melted ; whereas that which is beaten must be condensed, and become consequently more weighty. — The Reverses of false Medals frequently impose on Novices in this Study ; and accordingly it is usually the first Rule by which the *Virtuosi* examine a Medal. It is a Maxim with the generality of these, that the Borders justify the Field of the Medal, and that the Field serves in its turn to justify the Borders. But nothing, our Author says, is more fallacious than this Rule, in some Respect. We have a great Number of Silver Medals, the Reverses whereof were filed and rounded in the times of the *Romans*, for certain Purposes. These have been often looked upon as suspected Pieces, tho' they are certainly Antique. On the other hand, there is an infinite Number of false Medals, that have their Borders corroded, as if they had suffered the Injuries of many Ages : This is done by covering the Borders of a false Medal with Wax, then pricking the Wax in several Places, and filling the Holes with *Aqua fortis*, which eats into the Edges,

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and wastes them as much as if they had been of the
first Antiquity.

ARTICLE III.

Medals cast upon Antiques.

These are less easily discoverable, than either the *Paduan*, or such as are cast upon modern Pieces ; because when Cheats set about casting them, they take to chuse for the Print of the Mould an antique Medal, the best preserved they can find.—They may cast them in this manner of all Sizes and Metals ; and when a skilful Artist has touched them over with his Burin, they appear frequently as natural as the Antiques : And the rather, in that, as they only counterfeit such Heads and Reverses as are rare, the Operators, in order the better to impose on their Purchasers, use for their Matter some antique common Medals, that were coined at the same time with those which they counterfeit, that so the Silver may be of the same Standard.

Antiquaries ought to be extremely on their guard, with Reference to this Sort of Medals. There are very few Cabinets in which there are not some of them : Such was the *Pacatian* of the late Father *Stephen Chamillard* ; such also at present is the famous Medal in fine Silver of *Magna Urbica*, in the Cabinet of the late Abbe *Leroy* at *Paris*, which imposed on Abundance of *Virtuosi*.—All the large Heads are particularly to be mistrusted. The *Wives of Trajan*, the *Pertinax*, the *Didius Julianus*, *Pescennius Niger*, the two *Gordians of Africa*, the *Tranquillina*, and the *Cornelia supra* have been imitated a thousand and a thousand times.

To discover these Medals, it is necessary to examine, (1.) The Letters: (2.) The Field of the Medal. When a Medal hath not been struck in a
Die,

Die, as all the Antiques were, excepting only a few of Brads, the Letters on them are not so regular; they do not project from the Field of the Medal with the same Plainness and Elegance as those of the Antiques; they are more faded; and if the Burin has been at work, we discover its Touches. We must follow a Legend closely, from one End to the other, and see whether all the Letters are of the same Taste, and entirely uniform, and all come forward with the same Equality; for if there be a Defect as to any of these Conditions, the Medal is to be suspected.

The Field should likewise serve to determine the Truth of a Medal. This is never so even in those which are cast, as in those that are struck: One may always see in it a certain Hollowness, and some Cavities caused by the Sand. These Defects indeed may be concealed in Medals of Brads by Mastic and false Varnish; but not in those of Gold and Silver.

ARTICLE IV.

Antique Medals refitted, the Heads and Figures whereof are changed.

A Man must be very well versed in the Mechanism of Medals to keep himself from being deceived by those of this kind. The greater Part of them are forged in *Italy*; and it is only the rarest Heads, and the great Reverses, which are counterfeited on them. The Workmen in this sort of Villany finding, that the other Species of false Medals were become too well known to be obtruded upon any but the Ignorant, formed the Design we are now speaking of, which cannot be detected without the greatest Circumspection, and which has imposed even upon several skilful *Virtuosi*. And that is, of taking

ing a common antique Medal, and turning it into a rare one; of disguising, for Instance, a *Claudius* in Brass, of the Colony of *Antioch*, into an *Otho*; a *Faustina* the Mother, a Medallion of *Potin*, or yellow Copper, into a *Titian*; a *Julia* of *Severus* in Silver, into a *Didia Clara*; a *Macrinus* of *Cologne*, into a *Pescennius Niger*; an *Orbiana* of great Brass, into an *Annia Faustina*; a *Mammæa*, into a *Tranquillina*; a *Philip* the Father, or *Valerian* of great Brass, into an *Æmilian*, &c.

When the Heads do not so nearly resemble one another, as the above-mentioned, able Cheats know very well how to retouch them with the Burin, so as to make them alike. They generally use a *Marcus Aurelius* of Brass to turn it into a *Pertinax*; But as these two Emperors are not very like one another, they take Care to chuse a *Marcus Aurelius* on the Reverse of his Consecration, which is a Reverse that we meet with too in a *Pertinax*; they thicken the Beard of *Marcus Aurelius*; they make the Nose bigger; and when the Name is changed with Address and Skill, such a Piece, which hath a genuine Reverse, and other Marks of Antiquity besides, is very capable of cheating even a *Connoisseur*.

These antique Medals thus disguised are very common in Cabinets, especially in the Series of great and middle Brass, which the Varnish best disguises. The chief Criterion to know them by is the Inscription: And yet there are in *Italy* some Operators, that by long Practice have acquired the Art of changing the Letters of these in such a manner, as to impose even on many *Virtuosi*. Our Author says, he has known very skilful Medalists divided in their Sentiments about a *Titian* of *Potin*, of *Egyptian* coining, which was only a *Faustina* disguised. The *Cassina* in Gold, of the late Mr. *Lebros*'s Cabinet, was of this kind; as soon as it arrived at

Paris,

Paris, it was perceived to be an *Agrippina* the Mother, on the Reverse of *Caligula*; her Name had been taken out to substitute that of *Cassia*; and by the Help of this Alteration, it had imposed on all the Antiquaries of *Provence*. Our Author adds, that he had seen in the Hands of the Bishop of *Die*, a *Claudius* of this kind, changed into an *Otho* of the Colony of *Antioch*, which this Prelate had first discovered not to be genuine, and which was wrought with a surprising Art.

Besides the Heads, they reset the Reverse. A Medal may be fine on the Side of the Head, and yet be worn or eaten on the Reverse-side. Now if it be a Reverse that is rare, and the Medal is of Brass, they work it over again with the Burin, and revive all the Figures of it by hollowing a little into the Field of the Medal. These Reverse therefore have not a due Relief; and it is chiefly by this Mark the Imposture is discovered.

There are also a great many Medals (of Brass) the Reverse of which are seemingly well preserved, but which however are entirely postic. There are likewise antique Medals, the Heads of which they do not usually touch; but only hollow the Reverse, which they fill with a Mastic of such a Colour as Time hath given to the Medal, and fasten it so firmly to the Metal, that there is no separating them without Violence. They then engrave upon these Reverse whatever they have a mind, varnishing them on both Sides, in order to make of them the rarest and best preserved Medals. Part however of the finest Reverse in great Brass have been more or less reset in this manner.

There are but few Serieses in great Brass, wherein we may not find great Plenty of these Medals. To distinguish them, one must have acquired a sure Taste of the *Roman* Coinage. In the mean-time, a *Virtuoso* should ever mistrust a Medal when he

sees

sees it covered with a false Varnish, and should prick the most suspicious Parts of it, to try whether they are of Mastic; he must especially examine whether all the Parts of a Reverse form an uniform Whole; such as a Medal, it is supposed, will be, when it hath been coined in a Die, engraved with Art and Exactness; and if he perceives any Inequalities therein, he ought to suspect the Medal.

ARTICLE V.

Of Medals struck with the Hammer, and such as are incasted or joined together.

These are much of the same kind as those of the foregoing Article. They are likewise common antique Medals, which should be well preserved. The way of managing them is thus: They file the Reverse of them all over, then laying the Head-side (which they do not touch over at all) upon several Folds of thick Paper, that it may not be flatned, they put the modern Die upon the Reverse-side, and make it take the Impression by Blows of the Hammer. These spurious Reversees usually strike People with their Rarity; the greatest Part of them not being to be found upon true and legitimate Medals. In this Case then the Medals carry their own Detection; because it may be known that most of these Reversees never really existed upon antique Medals: Which ought to engage Collectors to acquaint themselves intimately with the antique Impresses. Moreover, the hammered Medals are easily to be distinguished by the ever-sensible Difference of the Coinage of the Head from that of the Reverse, which makes a Contrast easy enough to be observed.

Incasted Medals are two Halves of common Medals joined together, and making one that is
rare

rare and curious. It is ordinarily upon Medals of Brass and Silver that this Fraud is practised. Thus they make use of an *Antoninus*, and hollow its Reverse all over; then they prepare an Head of *Fausina*, and fit it to this Reverse, which being joined together make one rare Medal. If the Medals thus joined are Brass, they are careful to chuse them of the same Colour and the same Varnish. What renders this Cheat the more hardly discoverable is, that the Border of the hollowed Medal remains entire, and the other fits exactly into it.

These Medals are most of them composed of two Heads: Our Author has seen a good Number of them in Silver of the Family of *Septimius Severus*: But there are also some of them that have Reverses clapped to them in the same manner; such as the Amphitheatre of *Titus Vespasian*, which is found sometimes in great Brass on the Reverse of a *Domitian*.

There are also Medals, as well of Brass as Silver, that are two half Medals soldered together, by Workmen, who had not Skill and Dexterity enough to incast them: But they are easily known by the bare Inspection of the Edge, which is always filed.

We must not however confound these incasted Medals with an infinite Quantity of antique ones, that we have in the three Metals, and of all Sizes, which have Reverses that do not belong to the Heads they represent. Such Mistakes happened at the very time of their Coinage, by the Operators taking one Die for another. These Reverses are very frequent in the small Brass at the Beginning of the lower medallic Empire, under the Reign of *Gallienus*. The thirty Tyrants that sprung up one after another in this Prince's Time, rose up and disappeared so quickly, for the most Part, that the Workmen of the Mints in the Provinces usurped by these short-

short-lived Sovereigns, had often but just time enough to engrave the Heads of their new Masters, and so joined them to the Reverses of the precedent Reigns. Hence it is we see the *Pacator Orbis* on the Reverse of a Medal of *Marius*, who reigned only three Days; and an infinite Number of other the like Inscriptions.

ARTICLE VI.

Of Medals that have Cracks and Counter-marks.

The Cracks that are seen on a great Number of antique Medals, especially of the great Bras, have given Occasion to false Coiners to imitate this Defect, that by the Help of a well-counterfeited Crack, they might make their false Medals pass the easier: And the greatest Part of spurious Medals have this equivocal Mark of Antiquity. To know whether these Cracks are counterfeit, we must examine the Medal on both Sides, and see whether they are natural, whether they wind and go on gradually lessening, till they end in certain imperceivable Filaments; and then if we find in it all these Conditions, we may conclude the Medal is antique, or rather that the Flank is so; for the Medal may otherwise have some of the Defects that have been afore-spoken of. But if the Crack is broad at its Beginning, and strait, and does not terminate in the manner above related, we may judge it has been made by the File, and in such Cases we may be sure of the Falsity of the Medal.

Countermarked Medals are Pieces that have an antique Impression, which was stamped upon them, when the Directors and Officers of the Mint of the Empire changed the Denomination of their current Value. Abundance of great and middle Bras have these Countermarks in various Fashions. In the
high

high Empire we usually find these Letters, N, P, R, O, B; or these N, C, A, P, R.

Our Author has a *Claudius* of great Brass, on the Reverse of which is the Triumphal-Arch of his Father *Drusus*, with this Countermark, M, P. There are some that have on them the Name of *Augustus* AUG, and others with the *Senatus Consulto* S. C. &c. All these Medals of Brass thus countermarked are Antiques; but they may possibly however be spurious in some other of the Respects aforementioned.

ARTICLE VII.

Of Medals that are plated, and of such as are miscoined.

Medals of Silver which are plated, may be admitted undoubtedly for Antiques. Some Cheats therefore, knowing this to be one Criterion of a genuine Medal, have invented a Method of counterfeit-ing it; viz. by piercing some false, but well disguised Medals of Silver with a red-hot Needle, the Fire of which reddens the Medals on the Inside, and makes such as do not examine the Matter closely, fancy them to be plated. When we meet with this kind of Medals, if we are not skilful enough to discover them by some other Tokens, we should prick them either in the Field or in the Borders, and by that Experiment satisfy ourselves, whether they are really plated, and consequently Antique.

Such as we call miscoined Medals, our Author thinks, were never counterfeited, and may be all considered as certainly antique. These are a Sort of Medals that have the same Head on both Sides, in Relief on one Side, and Hollow on the other. This is owing to the Hurry of the Coiner, who, ere he had taken off the Medal,

Medal, which had been struck immediately before, clapped on it a new Flank; which having the Die above it, and the Medal, which had not been taken away, underneath it, received on both Sides the Impression of the same Head, in Relief and in Hollow; but always struck more imperfectly on the hollow Side, the Effort being much weaker on the Side of the Medal than on that of the Die. These Medals are scarce. There are several of them in Gold and Silver, and some of Brass, especially of the Middle: Our Author does not remember to have seen one in great Brass. We sometimes meet with rare Heads of this kind!

ARTICLE VIII.

Of cast Medals that are Antique, and of Medallions composed of different Coppers.

Tho' our Author has all along hitherto treated cast Medals as spurious; it is nevertheless certain, he tells us here, that there are some Medals of Brass which have been cast, and yet are really Antique.—Such are most of the Medals and Medallions of yellow Copper, of the same Fashion as were made in the Reigns of the Emperors; and some others, which are *Greek*, either of the Make of *Antioch*, or of some other *Greek Colonies*: Many of these Sorts, I say, are cast; but in a Mold and of a Make so visibly antique, that there is no mistaking them.

Our Author knows none of the *Latin* Medals, but those of the *Postumi* in great and middle Brass, among which we can find any that are cast. Most of the Medals of those two Tyrants are indeed visibly so; but with such an Air of the Antique, as immediately convinces a *Connoisseur*.

Medallions were not the current Money of the Empire, as all other Kinds of Medals were: But
were

were struck as publick Memorials of Transactions and Events; and were either thrown among the People at Plays, Triumphs, and the like Ceremonies, or given to foreign Ambassadors and Princes. There are an Infinite Number of these that are spurious, whether they be of modern Stamping, or only cast. Besides the foregoing Rules for the surer Discovery of them, our Author directs us to mind whether they are not composed of different Coppers, in which case they are Antique. The different Pieces of Copper whereof these are composed, are not incorporated together, but one of them only incases the other, and both are struck with the same Die. We may observe in them, that the Letters of the Legend extend sometimes into both the Metals, and at other times they are only upon the inner, to which the first Circle of Metal serves only for a Border.

ARTICLE IX.

Of Medals that are merely invented, and of such as have been very seldom counterfeited.

Such are the *Greek Medals of Priamus, Paris, and Helena, of Aeneas, Hercules, and several other Kings, Generals, and Philosophers, renowned in their Times; but whose Memory was never transmitted to Posterity by Medals. There are likewise some Latin ones of Annibal, Scipio, Cicero, and other like Heroes of Carthage and Rome, which are of the same Class.*

The Consulary Medals were not counterfeited so frequently as those of the *Grecian Kings, and the Roman Emperors.*

The Medals which were coined in the *Roman Colonies*, are undeniably the most curious Monuments that are left us of the Ruins of the *Roman*
F Empire.

Empire. They have been yet less subject to be counterfeited than the consulary Medals, by reason of the Clumfiness of their Fabric, which it is in a manner impossible to imitate : It is hard to find any of them, whereon the Figures are tolerably preserved, and the Legends in a Condition to be read. This is however the most learned kind of Medals that we have.——We may then consider all these as really Antiques ; and our Author says, he does not remember ever to have seen any of them that are spurious.

The Medals or Coins called *Quinarii*, which is the smallest kind that we have, have been counterfeited as much as the rest of the Imperial Medals. There are found abundance of them that are cast, as well in Gold as in Silver.

Among the Silver Medals of the consulary Families, there are found some Pieces that have their Edges indented. We meet also with some of this Sort among the Heads of the first *Roman* Emperors, as of *Julius Caesar*, *Mark Anthony*, and *Augustus*. This Notching of them was done by Order of the Directors of the *Roman* Mint, to shew that they were good Money, and not plated. These Medals are certainly Antiques, and never were counterfeited.

The Medals that are filed *Conturniati*, are of two Sorts. There are some of them *Greek* ones, which are generally, and with great Reason, believed to have been coined in *Greece*, in Honour of the great Men they represent ; and there are others that were struck for some *Roman* Emperors ; and it is these last that are most easily met with, and usually ranged in the Series of great Brads.——These Medals, which are of the most singular Fabric, and the least capable of being imitated, have not, as our Author has been able to observe, ever been counterfeited : Only he has seen some of them, the Figures

figures whereof had been effaced by Time, and which had been retouched. There are none of them of much Worth.

The last kind of antique Medals, which have been preserved to our Times, are those of Lead, There are but few of these remaining: Our Author has seen some of them of *Antoninus* and another Emperor. The Colour of the Lead they are made of, is different from that of the Lead now used, and is a dirty whitish. They are at best but contemptible Things: However, they have not been exempt from the Artifice of some Forgers in these latter Ages, who have condescended to counterfeit them.

Lastly, There are among Medals several Pieces which are found to be Antiques in one Sort of Metal, or in one Size, and yet none of the like are to be found in other Series of different Metals and Sizes. It must not be from hence imagined, that because we have not as yet discovered them, we shall never find any Antiques of those Sorts. There is no doubt, but that when Medals were struck for an Emperor, or for some Person of his Family, they were struck in all the three Metals, of Gold, Silver, and Brass, and likewise of different Sizes; tho' even to this Time, there are some Series, in which several Heads are wanting. — The Earth hath not yet given up all its medalic Treasure, which the Ruins of so many Ages have lodged within her Bowels. About twenty Years ago the *Annia Faustina* of Silver, which was luckily found by M. *Laine*, was not so much as known. The *Orbiana* of Gold is hardly known as yet, and M. *Vaillant* hath asserted, that there was no such thing: Yet some time since a fair one was discovered, and is now in the King of *France's* Cabinet. And our Author himself had the good Fortune two Years ago, in *Normandy*, to find a noble Medallion in Brass of the Emperor *Adrian*, upon the Reverse of

F 2

which

which is COS. III. with the She-Wolf and the two Children. This Piece had been ever before unknown. A little while ago he likewise found a Medal still more singular, viz. An *Alexander Severus*: of great Brals, with a Reverse, the Legend of which is POTESTAS PERPETUA, with the Figure of Security in a sitting Posture. The Medal, tho' *unique*, is not at all to be questioned. *Abbe de Rothelin* has found also two Silver Medals of the same Prince, with the Legend PIETAS MILITUM: Usually represented by the Figure of a Woman holding one or two military Ensigns.

These Medals, as well as a good many others, which might be quoted, will not in all Probability long remain the only ones of their Stamp: — And tho' we have not yet seen a *Pescennius*, the *Gordians* of *Africa*, a *Maximus*, or a *Paulina*, &c. in Gold, it is not impossible but we may discover some hereafter.

ARTICLE V.

THE Reverend Dr. DODDRIDGE, of *Northampton*, has lately published the second Volume of his FAMILY EXPOSITOR:† A Work which has been received with Approbation by good Judges of all Denominations; as indeed the learned Author himself bears the excellent Character of a Christian, a Scholar, and a Gentleman among all Parties.

† It is, as the former Volume, in *Quarto*; consisting of 656 Pages, beside Appendages. Printed by *John Wilson*; and sold by *Richard Hett* in the *Poultry*; Where may be had the preceding Part of this Work; an Account of which was inserted in the Months of *June* and *October*, 1739.

As

As the Publication of this Volume has been deferred far beyond his own Expectation and that of his Friends, the Doctor has introduced it with an Apology on that Score. Omitting a Variety of Circumstances which have occurred to occasion the Delay, and which it would be tedious to enumerate, he explicitly assigns only the two following Causes thereof: *First*, the unusual Severity of the Winter of 1739, which laid a kind of Embargo on the Press: *Secondly*, The large Addition which he has made in this Portion of the Work, to what was at first prepared and promised. This is an Excuse which his Subscribers must even thankfully admit of, when they find that instead of an hundred Sheets, which was all he stood engaged for, he has here presented them with fifty-eight above that Number.

On the Mention of this he thinks himself obliged to renew his Thanks to those, who, by honouring him with their Names and Encouragement on this Occasion, have enabled him to publish the Work with such Improvements; and shall think himself happy, if those Improvements, however laborious and expensive to him, may render it more acceptable and useful to them.

The *Tables* prefixed to the *first Volume* are concluded in this †, and represent the Disposition of the Harmony in so clear a View, that by comparing them together, it cannot be difficult to find any particular Text. But in Compliance with the Desire of some of the Subscribers, another Table is added at the End of this Volume, of the same kind with that in *Mr. Bonnel's Harmony*, which at once directs, both to the *Section* and *Page*, where any Verse may presently be found.

† These Tables are mentioned at the Close of the first Article upon this Work, in *June* 1739.

Our Author cannot pretend so much as to conjecture, when the Remainder of this Undertaking will be compleated; but he proceeds in it, as fast as his Health and other Affairs will permit. In the mean time he now informs us, that he has, by the Advice of some judicious Friends, deferred the *Index*, and some other Things which he intended to have thrown into an *Appendix* here, till he has finished what he has prepared on the *Acts*; that so they may stand, as they very properly will, at the End of the historical Books of the *New Testament*.

How far the Subscribers to these Volumes may think it proper to encourage what the Doctor further designs, must be referred to themselves. In the meantime, as that must be exceeding precarious, which depends on the Continuance of one Man's Life and Health, he desires here to take Leave of his Friends, at least for the present, with such a serious Address, as may be the most substantial Expression of his sincere Gratitude and Respect.

“ I should have thought, says he, my honoured
 “ Friends, that I had made you a very unworthy
 “ Return, for this publick Token of your Regard
 “ to me, if I had offered you merely an *Amusement*,
 “ tho’ ever so *critical* and *polite*. It had been much
 “ better, on both Sides, that the whole should never
 “ have been undertaken or perused, than that these
 “ *divine Authors* should be treated like a sort of
 “ *profane Classics*; or that the sacred and mo-
 “ mentous Transactions they relate, should be han-
 “ dled and read, like an invented Tale, or a com-
 “ mon History. I have often reminded *myself* of
 “ it, and permit me now, Sirs, solemnly to re-
 “ mind *you*, that these are the Memoirs of the holy
 “ JESUS, the Saviour of sinful Men, *whom to*
 “ *know is Life eternal*, and whom to neglect is e-
 “ verlasting Destruction. We have here the *authen-*
 “ *tick Records* of that Gospel, which was intended
 “ as

“ as the great Medicine for our Souls; of that *Chastity*, which is our Pattern; of that *Death*, which is our Ransom; of him, in short, whose Name we bear, as we are professed Christians, and before whose Tribunal we are all shortly to appear, that our eternal Existence may be determined, blissful, or miserable, according to our Regard to what he has taught, and done, and endured. Let not the greatest therefore think it beneath their Notice; or the meanest imagine, that amidst all the most necessary Cares and Labours, they can find any Excuse for neglecting, or even for postponing it.

“ Had I not been fully convinced of the *Certainty* and *Importance* of Christianity, I should not have determined to devote my whole Life to its Service; (for on the Principles of *Natural Religion*, I know the Soul to be immortal, and should expect nothing but its Ruin in the Ways of the most sanctified Fraud :) But as I am thus convinced, I must make it my humble Request to every one that enters on the Perusal of these Volumes, that they may, for a little while at least, be the Employment of his retired Hours, and that as he proceeds from one Section to another, he would pause and reflect, *Whose Words do I hear? Whose Actions do I survey? Whose Sufferings do I contemplate?* And as all must know, they are the Words, the Actions, and the Sufferings of JESUS the Son of GOD, our supreme Lord, and our final Judge, let it be farther, and very seriously inquired, in what Degree the obvious and confessed Design of the glorious Gospel has been practically regarded and complied with: *Can I in my Heart think, that I am a Disciple, whom such a Master will approve, and whom he will chuse for his Attendant in that World of Glory to which he is now gone?* Let the

72. *The WORKS of the LEARNED.* Art. 5.

“ Plainness of this Advice be forgiven; for such
 “ is the Temper and Conduct of most who call
 “ themselves Christians, that, if this Religion be
 “ true, their cold and unaffecting Knowledge of
 “ the History of Christ, and of the Purposes
 “ of his Appearance, will only serve to furnish
 “ Matter for Self-accusation and Remorse: And
 “ he is at best but a learned and polite Infidel,
 “ who would not rather be the Instrument of con-
 “ ducting the lowest Creature, capable of reading
 “ or hearing these Lines, to the saving Knowledge
 “ of a crucified Redeemer, than fill the most re-
 “ fined Nation with his own Applause, while the
 “ Grace of the Saviour is forgotten, or his Service
 “ neglected.

“ I have yet one further Request to add; to those
 “ of my Readers, who are the Heads of Families,
 “ which is, that they would please to remember
 “ the Title of the Work, and consider it as chiefly
 “ intended, in its most essential Parts, for a *Fami-
 “ ly Expositor*. I heartily rejoice in the Reason
 “ which I have to hope, that, low as our religious
 “ Character is fallen in these degenerate Days, Acts
 “ of domestic Worship are yet performed by Mul-
 “ titudes of Christians of various Denominations:
 “ Yet I cannot but fear, that the Scriptures are not
 “ so constantly read at such Seasons, as they for-
 “ merly were; an Omission, which must be to
 “ the great Detriment both of Children and Ser-
 “ vants. One would think that those who believe
 “ the divine Authority of Scripture, and its infinite
 “ Importance, should be easily prevailed upon to
 “ restore this useful Exercise, at least for one Part
 “ of the Day; and I would hope that what I here
 “ offer them, may render it more agreeable and
 “ useful.—

“ I conclude with my hearty Prayers, that weak
 “ and imperfect as these Labours are, the divine
 “ Blessing

“ Blessing may every-where and always attend
 “ them, and that it may rest on all who have pa-
 “ tronized them, and on all who shall peruse them!
 “ may every Prejudice against the Truth of Chri-
 “ stianity, or against its Power, be vanquished !
 “ May the most insensible Mind be awakened to
 “ attend to Religion, and may the Weak and Lan-
 “ guishing be animated to press on to greater At-
 “ tainments in it ! — And may those, who are
 “ yet but *Babes in Knowledge*, through the divine
 “ Blessing grow by that *sincere Milk of the Word*,
 “ which is here presented, as I trust, in its genuine
 “ Simplicity ! In a word, may many Persons, Fa-
 “ milies, and larger Societies receive devout Plea-
 “ sure, and solid lasting Improvement ; that the
 “ great GOD, of *whom and through whom are*
 “ *all things, may in all be glorified, through Jesus*
 “ *Christ our Lord*, who in all the sacred Volumes,
 “ and especially here, is *the Alpha and Omega*,
 “ *the Beginning and the End, the First and the*
 “ *Last*, to whom be everlasting Honour, Love,
 “ and Obedience ! *Amen.*

ARTICLE VI.

Accounts of Literature from the Northern Parts of Europe.

PETERSBURGH.

I. **T**HERE has been published here some time ago *Experimentorum Physicorum brevis Descriptio*. The Author is M. *Kraft*, who has likewise written, in the German Tongue, an *Introduction to Speculative Geometry*.

II. The Oration of the States of the *Russian* Empire to their late Sovereign, on Occasion of the Peace with the *Turks*, has been translated, and printed here in *Latin*, *French*, and *High Dutch*.

III. There is also come out a Catalogue of the Library belonging to the Academy of Sciences established here. The Members assemble regularly on *Mondays* and *Fridays*. M. *Christophe Tudemann* is their present Secretary, and has under him proper Officers, who assist him, in regulating the Business of this Chancery, as we may stile it, of the *Republic of Letters*, that is entrusted to his Care. In these Archives of Literature are deposited those Pieces which are read at their Meetings, as well as the Letters and Memoirs that are addressed to the Society.

IV. Our Geographers are at work on a great Number of Maps and Charts, not only of the several Provinces, but of the Seas and Coasts of this vast Empire.

STOCKHOLM.

I. Particular Care has been taken, in framing the Statutes of the Academy of Sciences founded in this Capital,

Capital, to conform them to the Genius of the Country, and the Nature of our Constitution; without neglecting however any Improvements that may be derived from foreign Institutions. Among our Singularities we may reckon these I am about to mention.

First, The Number of Members is not fixed: Being unwilling to subject ourselves to the disagreeable Necessity of excluding Merit at any time hereafter.

But, on the other hand, *Secondly*, We do not regard ourselves as under an Obligation, of retaining such Members as owe their Admission to a precipitate Choice, and whom we find on Experience to be useless. It is intended there shall be a general Review of our Transactions every two Years, when those Persons belonging to us shall be dismissed, who have contributed nothing during that Space to the Advantage of the Academy; that is, who have not produced some one Piece, on one or other of those Subjects which it is designed to cultivate. A single Article, if they either will not, or cannot produce any more, shall be sufficient to prevent their Expulsion; but something of the aforesaid Nature will be indispensably required, under the Penalty of being expelled, and exposed by such Exclusion to the Contempt of the Publick. We flatter ourselves, that these Measures will serve to obviate the Need of Pensions, which a new Establishment, as ours is, cannot pretend to furnish, seeing it has no other Support than the Generosity of particular Benefactors. In the mean time the Academy does not fail to encourage by its Elogies, those who distinguish themselves by their Application or Capacity.

Thirdly, We confine our Researches to those Sciences, which are of the greatest and most visible Service in Life: For Instance, the Mathematicks, and its Dependents, such as Physic, Chymistry, Botany,

76. *The WORKS of the LEARNED.* Art. 6.

Botany, and the like. Antiquities, Juris-prudence, Poetry, and Philosophy (such I mean as is purely speculative) are entirely disregarded. It was once proposed to have employed ourselves in polishing the *Swedish* Language, and giving it the utmost Perfection of which it is capable; but the Project, tho' excellent in itself, was rejected; and the Care of this Work reserved to another Society, which is to be formed for that very Purpose.

Hitherto our Acts have been published Quarterly, which is oftener than our first Engagement requires, having promised them twice a Year only; to which Appointment it is thought proper we should conform hereafter.

It is designed to print our Statutes, when they have had the Sanction of the Royal Approbation and Authority; which in all Probability will be very speedily.

There is one Remark which it may be fit to make here, with respect to the Subjects of our Transactions: And that is, that several of them are of small Importance in themselves, and can hardly appear otherways than trifling to Strangers, who may happen to become acquainted with our Memoirs, either by Translations or Extracts made of them. But for this seeming Insignificancy, it may be a sufficient Apology to alledge, that we have principally in View the Benefit of our own Nation; and that this Condescension to the Capacities of a People, who have yet made but very moderate Advances in Knowledge, is by no means improper in a free Country, as our's is; nor with Respect to the particular View of our Institution. We are rather persuaded, the present Course tends, above any other, to render a Taste not only of the Sciences, but of the polite Arts more general, in a Place, where that of Arms has hitherto prevailed, through the perpetual Occasions we have had of using them.

We

We may here mention another Academy, which has subsisted in this Metropolis for some Years, viz. That of *Painting and Sculpture*. This owes its Foundation to the Count de Tessin. Such young Gentlemen as would be qualified for Designing after Nature, may exercise their Hands here four Times a Week. There are also annual Prizes, of Medals, for the Encouragement of those who distinguish themselves by the most curious Pieces. As yet indeed it can be considered only as an Academy of Scholars, but it may in time supply the Publick with Proficients of a superior Character, and perhaps very eminent Masters. At least we hope in a little while to produce sufficient Proofs of the Usefulness of this Establishment. Painting, as well as Sculpture, had been too much neglected in *Sweden*, till a War of thirty Years procured us a Variety of Pictures, proper to form our *Gout*, and inspire us with a Relish for that elegant Art. It was assiduously cultivated under the Reign of Queen CHRISTIANA, and afterwards in that of CHARLES XI. who was a great *Connoisseur* in this Way: And we may hope to see it and its Sister-Arts revive and flourish among us, in as great a Degree as elsewhere, in Proportion to the Progress which the Sciences seem to make every Day in our Northern Regions.

D' A B O.

On the 14th of July, 1740, was celebrated the Jubilee of the Foundation of our University, established just a Century before, by Queen *Christiana*, who reserved the Chancellorship of it in her own Hands, for the first six Years. Since that Time this Dignity has been successively vested in Persons of the highest Rank.

C O P E N.

COPENHAGEN.

Mr. *Albert Thura* has given us a Supplement to his Literary History of the *Danes*. It contains an Account of such of that Nation as have translated into their Language, or commented upon, the ancient Greek or Latin Authors.

Mr. *Moellmann* has published, in the Form of *Theses*, Observations on divers Articles of the *Saxon Law*, extracted from the *Danish Antiquities*.

VIENNA.

There appears here a Volume in *Quarto*, *De antiquis Marmoribus*, by Mr. *Blaise Caryophilus*. This Author has with abundance of Erudition acquainted us with the different Kinds of Marble, known and used by the Ancients; as that of *Greece*, that of *Egypt*, and the Neighbouring Countries, &c. To this Work he has annexed four Dissertations, wherein several Things are handled, which have a Respect to his principal Subject: Such as, the Manner of Working in the Quarries; the Way of transporting or conveying the Stones from Place to Place; the Method of erecting or raising massy Columns; with a Discourse on Sculpture, and the Privileges of those who exercised that curious Art.

N U R E M B E R G.

They have printed here the Life of the celebrated *Philip Camerarius*, by Mr. *Schelborn*, who has compiled it partly from some Memoirs of that great Man, written with his own Hand, and kindly communicated to our Author by Mr. *Ebner d'Eschenback*, Counsellor to his late Imperial Majesty, and one of the principal and most illustrious Magistrates of this City.

T H E



THE
HISTORY
OF THE
WORKS of the LEARNED.

For AUGUST, 1741.

ARTICLE VII.



Learned Gentleman, Mr. DANIEL SCOTT, has set forth *A new Version of St. MATTHEW's Gospel: With SELECT NOTES, wherein the VERSION is vindicated, and the Sense and Purity of several Words and Expressions in the original Greek are settled, and illustrated from Authors of established Credit. To which is added a REVIEW of Dr. MILL's Notes on this Gospel.* Printed for J. Noon, at the *White-Hart* in *Cheapside*, near *Mercer's-Chapel.* 1741.

This Work is contained in a *Quarto* Volume; Wherein we have, *First*, A Preface, of six Pages; next follows the Version of *The HOLY GOSPEL, according to MATTHEW*, taking up sixty-one Pages; the *Select Notes* on the said Gospel, which immediately follow it, employ two hundred and seven Pages; and, *lastly*, the REVIEW of Dr. MILL's

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various

various Readings in St. MATTHEW's Gospel, fill up twenty-eight.

In the Preface Mr. SCOTT says, of all the venerable Remains of Christian Antiquity, this GOSPEL is generally esteemed to be the most primitive. An ancient and uninterrupted Tradition assures us, the Author of it was St. MATTHEW, an Eye and Ear-witness of the principal Facts he relates. The same Tradition peremptorily maintains, that he wrote in *Hebrew*.—Wherefore, the *Greek Text*, whence this Version was made, is only a Translation from the original *Hebrew*, which is allowed on all Hands to be now lost. Before this *Greek Version* was generally received by the Christian Church, every one translated the *Hebrew* as well as he could.—The present *Greek Text* was very soon received by the general Consent of Christians. However, so early as St. *Jerom's* Time it was uncertain who was the Author of that very Version, which had been long confessed to be a faithful Copy of the *Hebrew Original*.

The Sentiments of Antiquity, Mr. *Scott* adds, with respect to the Expediency of Translations of the *Old Testament*, is evident from its Practice.—

“ If our Bible contains a Revelation from God, a
 “ faithful Translation of it must needs be useful to
 “ such as do not understand the Originals. How
 “ otherwise should they know the Contents of it ?
 “ Must they be referred to the *Decrees* of ancient
 “ Councils, or the *Articles, Confessions, and Cate-*
 “ *chisms* of modern Churches? But is not this to
 “ leave the clearer Fountains of sacred Truth, and
 “ drink the mere muddy Streams of human Com-
 “ posures, which savour of the Imperfections of
 “ their Authors? Is not this to prefer the obscure
 “ Twilight to the Splendor of the Mid-day Sun?

“ But

“ But are not *Versions* human Composures as
 “ well as *Articles*, &c. Yes, and therefore they
 “ also discover the Fallibility of their Authors.
 “ However, is not a *literal* and *faithful Version*
 “ nearer to the Original, than *Decrees of Councils*,
 “ and *Articles of Faith*, studiously drawn up in un-
 “ scriptural Terms, to serve a particular Hypothe-
 “ sis, which is, and must be, always, the Case?
 “ Just so the Streams are clearer near the Foun-
 “ tain-head, and the Day brightens as the Sun ad-
 “ vances to its Meridian Altitude.

With regard to the Translation here before us,
 Mr. Scott says, “ We have a *Version* of St. MAT-
 “ THEW’s Gospel, and that a good one too; but
 “ if I present my Reader with a *Better*, I do him
 “ no Injury. And had I not thought this Transla-
 “ tion on some Accounts to have the Advantage,
 “ I had not troubled the Publick with it. But
 “ now it is published, it must speak for itself, and
 “ the Publick has a Right to judge for itself. I en-
 “ gage for nothing but Diligence and Impartiality,
 “ and have endeavoured to keep the Mean between
 “ a *Version* too *paraphrastical* and one too *literal*.
 “ By a too lax *Version*, the Translator frequently
 “ encroaches on the Province of an Expositor; on
 “ the other hand, by one too literal, he often be-
 “ comes obscure, or flat, nay sometimes even mis-
 “ represents his Author. Whilst we avoid either
 “ Extreme, we may safely observe the following
 “ Rule; That *Ambiguities* are generally to be re-
 “ tained, and *supplemental Words* rarely inserted,
 “ except where the *Genius* of a *Language* makes
 “ them necessary, or *various Readings* render them
 “ advisable.

Before the Reader passes a final Judgment on this
 Performance, Mr. Scott desires he will give it a
 careful Perusal, and an impartial Examination,
 which is but Justice, and he asks no Favour. Un-

doubtedly, he says, it will undergo a strict Scrutiny, and he desires it may, the stricter the better, provided it be under the Direction of a Christian Temper, and a single Regard to Truth. Let it be critically compared with the *Original*, and with our publick *English Translation*: Then let the Alterations for the better, be balanced against those for the worse; and if these last shall really be found to preponderate, he will allow his Labour lost and his Time mispent. However, this Satisfaction will still remain, that his real Design was to serve the Publick.

The SELECT NOTES are designed, he tells us, to vindicate his own *Version*, and confirm it by proper Authorities from Writers of established Credit. And whereas some Critics have reflected on the Style of the *New Testament* as *Hellenistical*, he thought he should do a real Service to our holy Religion, by removing that Prejudice against the Standard of it. This Attempt to vindicate (in many Instances at least) the Purity of the Scripture Style, is built on the Foundation laid by Mr. *Blackwall* in his *Sacred Classics*, who nevertheless allows of many *Hebraisms* in the *New Testament*. How indeed, as Mr. *Scott* says, was this to be avoided, “since all the sacred Writers (except St. *Luke* and St. *Paul*) seem to have been illiterate *Jews*, not conversant with the correctest Authors “in the *Greek Language*?” Now if he can shew, that these Forms of Expression, called *Hebraisms*, are to be found in the purest *Greek* Writers, the Ground of the Reflection ceases, or the correctest *Greek* Writers themselves are likewise exposed to it, which will never be allowed.—Tho’ after all, should the Inelegancy of the Scripture be allowed, that does not in the least affect the divine Authority of the sacred Writings, nor detract from their intrinsic Worth, or relative Importance.

The

The REVIEW of Dr. *Mill's* Notes on St. *Matthew's* Gospel, Mr. *Scott* was the rather induced to publish, because he had often observed learned Men quoting the Doctor's *various Readings*, without the least Suspicion of any Errors in them; depending somewhat too implicitly on the Doctor's Judgment and Diligence, as well as Integrity. Whereas that Gentleman's Collations of MSS. were so far from being entirely exempt from Errors or Omissions, that the Number of both is so great, in that Part of his Collection which is taken from the ancient *Versions*, as affords our Author room to flatter himself he should do his Countrymen a real Pleasure and Service, by correcting the one, and supplying the other.

The Method which Mr. *Scott* has observed in his Version is this: He divides it not into Chapters, as the Translation in our common Bibles is divided, but into Sections; of which he makes thirty-four; whereas our Bible divides St. *Matthew's* Gospel into twenty-eight Chapters only. But at the Top of each Page he sets down the Number of the Chapter, as distinguished in our Bible, corresponding with the Section or Sections that fill those Pages; and where any Paragraph of his Sections coincides with the Beginning of a Chapter in the common Bible, the Number of that Chapter is denoted on the Side of that Paragraph.

Nor has he divided his Sections into Verses, after the same Manner as our Chapters are divided. But he has divided them into Paragraphs, each Paragraph containing the Matter of several Verses; in which, Regard is had to the Subject; the Paragraph being short or long as the distinct Branches of that require. Thus (which may serve to give an Idea of the whole)

The twenty-second Section of Mr. *Scott's* Version corresponds with the first seventeen Verses of the twenty-first Chapter of St. MATTHEW in our Bible; and goes on in this Form:

Sect. XXII.

CHAP. I **A**ND as they drew nigh to Jerusalem, **XXI.** and were come to Bethphage unto the Mount of Olives, then Jesus sent two Disciples, 2 Saying unto them, go into the Village that is over against you, and ye shall find immediately an Ass tied, and a Colt with her. Unty *them* and bring *them* to me. 3 And if any one say any thing unto you, ye shall say: The Lord hath need of them; and he will immediately send them.

4 Now all this was done, that it might be fulfilled, which *was* spoken by the Prophet, saying; 5 Say ye to the Daughters of Sion, behold, thy King cometh unto thee meek, and riding on an Ass, and a Colt, *the* Foal of an Ass.

6 The Disciples went, and did as Jesus had commanded them, 7 And brought the Ass and the Colt, and laid their Clothes upon them, and they set *him* upon them. 8 And a very great Multitude spread their Clothes in the Way, others cut down Branches from the Trees, and spread them in the Way. 9 And the Multitude that went before, and that followed, cried, saying; Hosanna to the Son of David. Blessed *be* he that cometh in *the* Name of *the* Lord: Hosanna in the highest.

10 And when he *was* come into Jerusalem, all the City was moved, saying; Who *is*

is this? 11 The Multitudes said; This is Jesus the Prophet, who is of Nazareth of Galilee, &c.

In the Margin of the several Pages of the Version, Mr. Scott has inserted various Readings.

It is to be wished that Mr. SCOTT had printed his Notes along with the Text: The Manner wherein he has disposed them, in a distinct Part of the Volume, following the Version, seeming not so convenient as that would have been. In things which the Mind is to consider thus relatively, the Transition from one to the other should be as immediate as possible. The Reader may indeed be pleased with the Notes at any Rate: Nevertheless, his Pleasure must have been greater, if his Trouble of referring had been less than the present Contrivance renders it.

The Review of Dr. MILL's various Readings in St. Matthew's Gospel, which appears to be very judicious and candid, will be agreeable to every one that desires a critical Acquaintance with this Part of the sacred Writings; and who pays no implicit Submission to any Man's Authority in Things of this Nature.

That which led the Doctor, who was truly a great Man, into many of those Errors, which our Author undertakes to rectify, was his Ignorance of the *Oriental Languages*; which obliged him, as Mr. Scott tells us, to depend on their *Latin Versions*, printed in our *English Polyglott*. This, he adds, is no more than the Doctor himself is so ingenuous as to own. After which Confession, our Author thinks he may be allowed to correct any Mistakes the Doctor committed through his Confidence in these *second-hand* Translations, without any Suspicion of a designed Reflection on the Memory of that worthy Gentleman, whom he highly honours, and considers as de-

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serving the Thanks of the whole Christian World,
for his valuable Edition of the *New Testament*.

A R T I C L E VIII.

*The Divine Legation of MOSES demonstrated,
on the Principles of à Religious Deist, from
the Omission of the Doctrine of a FUTURE
STATE of Reward and Punishment in the
JEWISH DISPENSATION. By William
Warburton, M. A. Chaplain to his Royal
Highness the Prince of Wales. The second
Volume, in two Parts, in Octavo: Both
Parts consisting of 678 Pages, besides a Pre-
face, Dedication, and Appendix.*

THE first Volume of this Work, an Account
of which I have given formerly, made its
Way into the World, without any thing to patronize
or recommend it, but the general Character of the
Writer, and its own proper Merit. The latter
was acknowledged by the Applauses of a great
Number of the best Judges, and by the Slanders of
those, whose Envy could not brook the Author's
superior Genius: The Lustre of that was not in the
Power of these Malignants to obscure; they aimed
therefore at obstructing its Influence, by representing
it employed in the Subversion of what all good
Men among us esteem sacred, thereby hoping to
render it obnoxious to those very People, whose
Friendship only our Author desires, and in
whose Interests he professedly engages. The Learned,
the Wise, and the Candid, were no otherwise
influenced by this Outrage, than to be incited to the
closest Examination of a Performance, so bitterly
opposed

opposed by Men pretending Religion and Orthodoxy; the Result of which is no other than what might be expected from Persons of their Disposition, that is, an Approbation of a Scheme calculated to evince the Divinity of the *Jewish* and *Christian* Institutions, supported by just Reasoning, and adorned with the Charms of polite Literature. This second Part of so laudable an Undertaking, has been impatiently expected by Men of the best Taste and Discernment: And may we not hope their Satisfaction rises as Mr. *Warburton* proceeds; their Admiration of his System increases, in Proportion to the Discovery of it; and that they are the more thoroughly persuaded of its Strength, as they see how easily the Antagonists of it are foiled?

The Preface and the Appendix to the first Part of this Volume, our Author has appropriated to his Calumniators. I know some have blamed him for striking at a Set of Enemies, who must have sunk through their own Impotency. What need, say they, has he to defend himself against those, whose keenest Efforts cannot hurt him, whose Assaults can injure no one but themselves, and whom it is no Honour to have conquered? All this may be true, and yet, with Submission to these Objectors, it does not follow, that Mr. *Warburton* is to be censured on this Score. For besides that the Correction he has bestowed upon these temerarious Assailants affords the most serious Reader some Diversion, by the Manner in which it is administered; it may, over and above, have some good Effect on the future Conduct of the Offenders themselves; as well as be a Warning to others, whom it may prevent from committing the like Enormities, to the Detriment of their own Reputation, and the Disturbance of the Republic of Letters. • The

* I would by no means be thought in any thing I have here said, relating to Mr. *Warburton's* Antagonists, to have the least Reference

The first Volume of this Work was addressed to the *Freebinkers*; Mr. *Warburton* has thought fit to inscribe this to the *Jews*. He supposes the principal Reasons which keep this People inchained to a slavish Discipline, so long after the free Offers of Redemption, are these two: *First*, A *Presumption* that the Religion of *Moses* is perfect, and so complete in all its Members, as to be abundantly capable of supplying the spiritual Wants of Mankind; by qualifying human Nature for the Enjoyment of the supreme Good; and by proposing and procuring the Possession of that Good: Concluding hence, and rightly, that the Law was given as a perpetual Ordinance to be observed throughout all their Generations for ever. *Secondly*, A *Persuasion* that the Prophecies (a necessary Credential of the *Messiah*) which, we say, relate to JESUS, relate to him only in a secondary Sense; which they suppose a visionary fanatic Manner of Interpretation, invented by ignorant *Christians* to uphold a groundless Claim. These are the two grand Obstacles of the Conversion of these Unbelievers: And our Author employs the Sequel of this Dedication, in shewing them how the Book here addressed to them, removes all these Impediments, and clears up all their Difficulties. He concludes it with the follow-

Reference to several Persons of distinguished Worth and Learning, from whom he has happened to differ in the Course of this Work. I have too high a Veneration for their Names and Characters, to speak of them in the Terms here used; and I am fully persuaded I herein perfectly agree with Mr. *Warburton*; however, through a natural Warmth of Spirit, and Zeal for Truth, he may now and then seem to have treated them with less Ceremony than Men of a more artificial Turn would have used. I have those only in View, whom he handles in his Preface and Appendix, who were Aggressors, and who, without any Provocation from Mr. *Warburton*, broke through the Rules of Good-breeding and Prudence, as well as the Laws of Christianity; not only to overturn his System, before they could judge of it, but to destroy even his good Name,

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ing Observation, which ought, he thinks, to have some Weight with them. “Whoever, says he, “reads your History, and believes you, on your “own Word, to be still obliged to the Religion “of *Moses*, and to have nothing to expect from “that of JESUS, must needs regard you as a “People long since abandoned of GOD. And “those who neither *read* nor *believe*, will pretend, “at least, to think you abandoned of Reason. Our “Scriptures alone give us better Hopes of your “Condition.— For a Time, as they assure us, “will come, when this Veil shall be taken from “your Hearts. And who knows how near the “Day of Visitation may be? At least, who “would not be zealous of contributing, tho’ in the “very lowest Degree, to so glorious a Work? “For if the Fall of you be the Riches of the “World, and the diminishing of you the Riches of “the Gentiles, how much more your Fulness! So the Apostle Paul: Who at the same time assures “us, that *Blindness in Part is happened to Israel, “until the Fulness of the Gentiles be come in. And “so all Israel shall be saved.*

This second Volume is divided, as the former was, into three Books. The first of these Books, (or the fourth of the whole Work) proves *the high Antiquity of the Arts and Empire of Egypt, and that that high Antiquity illustrates and confirm, the Truth of the Mosaic Religion.*

This Subject is prosecuted in six Sections. The first of these is introductory, shewing, That *the universal Pretence to Revelation, proves the Truth of some, and particularly of the Jewish.*

It was made to appear in the foregoing Volume, that it had been the constant Practice of Mankind to listen to and embrace some pretended *Revelation*, to the Neglect of what is called, in contradistinction thereunto, the *Religion of Nature*. This universal

versal Propensity the Deist acknowledges, nay affects to glory in, as a Discredit to those Revelations which we receive for true. Yet surely, as our Author says, nothing ever afforded him less Cause of Triumph than this; a Consequence flowing from it entirely subversive of his whole Scheme.

For we may ask such a one, what could possibly induce all Mankind, in all Ages, so readily to embrace these offered Revelations, but

1. Either a Consciousness of their needing a *revealed Will* for their Rule of Action; or,

2. An old *Tradition*, that God had used to vouchsafe it to their *Forefathers*.

There can be no *third*; for “ a general Effect
“ must have as general a Cause: Which, in this
“ Case, is only to be found in the Nature of Man;
“ or in a Tradition preserved in the whole Race.
“ *Prince-craft* or *Priest-craft* might indeed offer
“ them for private Ends, but nothing short of a
“ common Reason could dispose Mankind to ac-
“ cept them.

I. As to Man's *Consciousness of his Want of a Revelation*; that, Mr. Warburton says, may fairly be inferred from the miserable Blindness of his Condition: Which all Antiquity testifies; and which is more evident than a thousand other Arguments can make it, in the very Disposition to receive such absurd Schemes of Religion as Revelations from Heaven; seeing this argues an Ignorance of the very Principles of natural Religion, a moderate Knowledge of which would certainly have detected the Imposture of these Pretences. “ But now, Men so to-
“ tally at a loss for a Rule of Life, would greedily
“ embrace any Direction that came with a Sanction
“ on from Heaven.

If we turn to the few *wise and learned* of Antiquity, our Author says, we shall find the Matter still more desperate. These were blinder even than the

the People; and in Proportion, as they were less conscious of their Ignorance.—The two fundamental Supports of Natural Religion are the Belief of *a future State*, and the Knowledge of *moral Obligation*. The first they unanimously agreed to reject: And tho' in the latter they agreed not at all, and no two went the same Way, yet no one hit upon the right: “The Honour of this Discovery was reserved for true Revelation, which teaches us, in Spight of unwilling Hearers, that *the real Ground of moral Obligation is the Will of God*.”

II. There only remains that other possible Cause, *the general Tradition of God's early Revelation of himself to Mankind*, as delivered in Scripture. Our Author, for his Part, supposes both concerned in the Effect; and that that State of Mind which disposed Men to so ready and general a Reception of these numerous Impostures, was the Result of the Consciousness of their Wants, joined to the Prejudice of Tradition. If the Deist allows the latter, he gives up the Question; if the former, Mr. Warburton says, we shall try to extort it from him: A strong Presumption arising from hence in Favour of Revelation.

“For if Mankind (let the Cause be what it will) be so unavoidably blind and helpless, it is highly reasonable to think, that the good God would lead and enlighten him by an extraordinary Revelation of his Will.”

The Infidel † indeed, as our Author notes, thinks to obviate this Reasoning by saying, that this Blindness is Man's own Fault, and might be remedied by his own Attention and Industry, and therefore that there is no need of, or Reason to expect, any extraordinary Illumination.

† Tindal is the Person here particularly intended.

Mr.

Mr. *Warburton* answers, " That what had been
 " the Way of Man from the *Beginning* of the
 " World to the Birth of Christ, was like to conti-
 " nue so to the *End* of it. A Deviation starting
 " from no partial Cause of Climate, Government,
 " or Age ; but *the fatal Effect of human Weakness*
 " *in the Circumstance of an earthly Situation.*—
 " By the Fault of Man 'tis true ; but such a Fault
 " as was seen, by sad Experience, Man could ne-
 " ver remedy. He therefore flies to Heaven for
 " Relief ; and would seem to have Reason for his
 " Confidence.

But to this the Unbeliever replies readily ; that if
 such be our Condition, it may indeed want Re-
 dress, but then a Revelation of the Rule of Right
 can never give a sufficient one ; as is plain by *the*
corrupt State of the Christian World.

In Opposition to this idle Reasoner our Author
 observes, " There is an extreme Difference between
 " the Corruption of the Pagan and Christian
 " World. In the *Pagan*, where false Revelations
 " had given Men wrong Ideas of the Attributes of
 " the Deity, they must of Course, and did in Fact
 " act viciously UPON PRINCIPLE ; a Condition
 " of Blindness that seemed to call out on God's
 " *Goodness* for a Remedy : But in the Christian
 " World, for the very contrary Reason, all wicked
 " Men act ill AGAINST PRINCIPLE ; a Condi-
 " tion of Perverseness that seems to call out for no-
 " thing but his Justice.

In this Manner does Mr. *Warburton* turn the
 Unbeliever's own Weapons against him, and em-
 ploy them in the Defence of that very Position
 which he intended to destroy ; I mean the *high*
Probability of God's having actually given a Reve-
lation to Mankind.

If then there be such a thing as *true* Revelation,
 our highest Interests, as our Author says, will en-
 gage

gaze us in the Search of it : And we shall want no Encouragement to proceed, because it must needs have some *characteristic Mark* to distinguish it from the *false*. And this Mark must be our Guide.

“ Now if we look round the ancient World, and
 “ take a View of the numerous Religions of Pa-
 “ ganism, we shall find (notwithstanding all *pre-*
 “ *tended* to be original, and all were actually inde-
 “ pendent) so perfect a Harmony in their Genius,
 “ and Conformity in their Ministrations, as to the
 “ *Object*, *Subject*, and *End* of religious Worship,
 “ that we must needs conclude them to be all false,
 “ or all true. But all true they could not be, be-
 “ cause they contradicted one another, in Matters
 “ of Practice and Speculation, professed to be re-
 “ vealed.

“ But in this prodigious Number of pretended
 “ Revelations, we find ONE, in an obscure Quar-
 “ ter of the Globe, inhabited by a single Family,
 “ so fundamentally opposite to all the other Insti-
 “ tutions of Mankind, as would tempt us to con-
 “ clude we have here found what we search for.

The many Particulars in which this Religion differed from all others, is occasionally explained by our Author, in the Sequel of this Part of his Work. For, as his Subject forced him, in the former Volume, to draw into View those Marks of Agreement which the *false* had with *true* Revelation; so the same Subject brings him now to the more pleasing Task of shewing wherein the *true* differed from the *false*. — Here he takes notice only of that primary and grand Mark of Distinction that differenced *Judaism* from all the rest; which was its pretending TO COME FROM THE FIRST CAUSE OF ALL THINGS, AND CONDEMNING EVERY OTHER RELIGION FOR AN IMPOSTURE.

Nothing is more amazing in all Pagan Antiquity, and yet there is nothing, Mr. Warburton says, modern

modern Writers are more accustomed to pass over without Reflection, than this, that amidst the endless Revelations of the Heathen Nations, not one should pretend to come from the first Cause of all Things, or should condemn the rest of Falseness. The primitive Fathers regarded this with an Attention becoming so extraordinary a Circumstance; and in order to account for it, recurred generally to the Agency of the Devil. This our Author supposes they were led to, by such Considerations as these,—“ That had these Impostures been
 “ the sole Agency of Men, it is inconceivable that
 “ no one false Prophet, no one speculative Philosopher, who regulated States, were well acquainted with the first Cause, and affected Singularities
 “ and Refinement, should ever have pretended to
 “ receive his Revelations from the only true God,
 “ or have condemned the rest as false; was it only in order to advance his own above the rest, in
 “ point of *Original or Truth*: On the contrary, so
 “ averse were they to any thing of this, that those
 “ who pretended to Inspirations from *Jupiter*, never considered him in the Sense of the Creator of
 “ all Things, but as the local tutelary *Jupiter*,
 “ him of *Crete*, for instance, or *Libya*. Again,
 “ those who pretended to the best System of Religion, meant not the best *simply*; but only that
 “ which was so for their own Community.——
 “ This, on a Supposition of no supernatural Agency, seemed, as we say, utterly unaccountable.
 “ But admitting the Devil to his Share, a very
 “ good Reason of it might be assigned: For it is certain, that his suffering any of his Agents to pretend Inspiration from the first Cause, would have
 “ greatly endangered Idolatry; and his suffering
 “ any of them to condemn the rest of Falseness,
 “ would (by setting Men upon Inquiry and Examination)

“ nation) *soon have put a Stop* to the unbounded
“ Progress of it.

Thus, our Author imagines, the Fathers reasoned: And he believes our *Freetinkers*, with all their Logic, would find it difficult to shew they reasoned wrong.

But as it has been Mr. *Warburton's* Business, all along, in the Fore-part of this Work, to inquire into the natural Causes of Paganism, in all its amazing Appearances, so he goes on, in the same way, to see what may be assigned for this (most amazing of all) which we have been mentioning. And he observes,

First, That the false *Prophet* and *Politician*, who formerly cheated under one and the same Person *, found it necessary, on his Character of *Prophet*, to pretend Inspiration from the God most revered by the People †; and this God was generally one of their dead Ancestors, or Citizens, whose public Benefactions had procured him divine Honours; and who of Course was a local tutelary Deity. On his political Character he thought it of greatest Use to have the national Worship, that of the Founder of the Society, or the Father of the Tribe: For a God, who was peculiarly concerned for them, suited the gross Conceptions of the People much better than a universal Deity. But this Practice was unavoidably attended with two Principles, which prevented all Pretence of Revelation from one God the Creator. The first was, that Opinion of their Divines, that the supreme Being did not *immediately* concern himself with the Government of the World, but left it to local tutelar Deities, his Vicegerents. The second, that Opinion of their Legislators,

* See *Div. Leg.* Vol. I. p. 322,—3.
Ed. 2d.

† *Ibid.* p. 101.

that it would be of fatal Consequence to Society to discover the first Cause of all Things to the People.

But *Secondly*, That which one would imagine should have brought the one God, the Creator, to the Knowledge of the World, in some public religious Institution, namely its being taught to so many in the Myſteries, and particularly to all who ſet upon Revelation and Lawgiving, was the very Thing that kept him unknown: “ Becauſe all who “ were thus taught it, had the Knowledge communi- “ cated to them under the moſt ſolemn Seal of Se- “ crecy.

Thirdly, While the firſt Cauſe was thus rejected or unknown, and nothing acknowledged in the public Worſhip but local tutelary Deities, each of which had his own Appointment, and little concerned himſelf with that of another’s, no one Religion could accuſe the other of Falſehood, becauſe they all ſtood upon the ſame Foundation.

How far this may account, in a natural way, for the Matter in Queſtion, our Author ſubmits to the Judgment of the Learned.

Here then, he ſays, we reſt. An *eſſential* Difference between the *Jewiſh* and all other Religions is now found: The very Mark we wanted, to diſcriminate the *true* from the *false*.

And here Mr. *Warburton* cloſes the firſt Section of his 2d Volume; my Abſtract of which has been the larger, as its Subject leads us the more eaſily into the main Road of the Inquiry we are upon: For it is obvious thereby, as he ſays, that he is purſuing no deſperate Adventure, while he endeavours to deduce the *Divinity* of *Moses’s* Law, from the Circumſtances of the Law itſelf.

He now goes on in his propoſed Demonſtration. And having proved, in the foregoing Volume, the *firſt* and *ſecond* Propoſitions—*That the inculcating*

ing the Doctrine of a future State of Rewards and Punishments is necessary to the well-being of Civil Society; — and, That all Mankind, especially the most wise and learned Nations of Antiquity, have concurred in believing and teaching that this Doctrine was of such Use to Civil Society: — He comes in the second Section to the third Proposition,

THAT THE DOCTRINE OF A FUTURE STATE OF REWARDS AND PUNISHMENTS IS NOT TO BE FOUND IN, NOR DID MAKE PART OF, THE MOSAIC DISPENSATION.

In Support of the two first Propositions, Mr. Warburton had to do with the *Atheist* and *Free-thinker*; in Defence of this *third*, he has much the harder Fate, as he says, of finding an Adversary in the Quarter of our Friends (the *Christians* :) “ For “ it hath unluckily happened, that mistaken Con- “ ceptions of the *Jewish* and *Christian* Dispensati- “ ons have made some Advocates of Revelation “ always unwilling to confess the Truth here con- “ tended for; and a late despicable Whimsy con- “ cerning an early *Sadducism* amongst the *He- “ brews* hath now violently inclined them to op- “ pose it.

These various Prejudices therefore oblige him to prove the third Proposition in as full a Manner as he proved both the former; and this will require a previous Explanation of the *Mosaic Policy*.

To form a right Idea of that Institution, it will be necessary to know the Genius and the Manners of the *Hebrew People*, tho’ it be, as we contend, of *divine* Appointment; and still more necessary to know the Character and Abilities of their *Law-giver*, if it be, as the Infidel pretends, only of *human*.

Now, says Mr. Warburton, “ As this People “ and their Leader, immediately on receiving the “ Law, were just come from a strange Country,

“ EGYPT; where the first had been held in Slavery and Oppression; and the other bred at Court, and instructed in all the Learning of their Colleges; it must be that the Genius and Manners of both would receive a high Tincture from those with whom they had so long conversed: And in Fact, Holy Scripture assures us, that MOSES *was learned in all the Wisdom of the Egyptians*, and the People were besotted with all *their Whoredoms or Idolatries*.

It will be of Importance then to know the State of *Egyptian Superstition and Learning* in these early Times. This, one would think, should be no difficult Inquiry: And that the same Scripture which tells us MOSES and his People brought their *Wisdom and Superstitions from Egypt*, should tell us also what they both were. And so indeed, Mr. Warburton says, it does, as he afterwards shews: Yet, by ill Luck, the plain Fact stands at present so precarious, as to need much Pains and many Words to make it owned. “ Divines do indeed seem to allow the Testimony of Stephen and Ezekiel, under the Impulse of Inspiration, *that Moses was learned in all the Wisdom, and the People devoted to all the Superstitions of Egypt*; yet, when they come to explain that *Learning*, they make it to consist of such Fopperies, as a wise and honest Man, like MOSES, could not and would not use: When they come to particularise those Superstitions, they will not even allow the golden Calf to be one of them: For by an odd Chance, the Infidels and we have changed Weapons; and our Enemies attack us with the *Bible*, to prove the *Egyptians* very learned and very superstitious in the time of MOSES; and we defend ourselves against it with the *New Chronology* of Sir Isaac Newton, to prove them very barbarous and innocent.

Mr.

Mr. *Warburton* informs us very circumstantially how this Interchange happened; and in order to rectify the Mistake, he endeavours to prove the four following Propositions.

1. That the *Egyptian* Learning, celebrated in Scripture, and the *Egyptian* Superstition there condemned, were the very Learning and Superstition represented by the *Greek* Writers, as the Honour and *Opprobrium* of that Kingdom.

2. That the *Jewish* People were extremely fond of *Egyptian* Manners, and did frequently fall into *Egyptian* Superstitions: And that many of the Laws given to them by the Ministry of *Moses* were instituted, partly in Compliance to their Prejudices, and partly in Opposition to those Superstitions.

3. That *Moses's* *Egyptian* Learning, and the Laws he instituted in Compliance to the People's Prejudices, and in Opposition to *Egyptian* Superstitions, are no reasonable Objection to the Divinity of his Mission. And,

4. That those very Circumstances are a strong Confirmation of the Divinity of it.

To evince the first Proposition, Mr. *Warburton* employs a great Apparatus of Learning, in shewing, both by external and internal Evidence, the just Pretensions which *Egypt* had to the superior Antiquity it assumed: And then examines the new Hypothesis of Sir *Isaac Newton* against that Antiquity. I shall here just mention those Particulars whereon he expatiates.

As to the Antiquity of *Egypt*, it is confessed on all hands, that the *Greek* Writers concur in representing that Country as one of the most ancient and powerful Monarchies in the World. — To these Witnesses indeed it may be excepted, that they labour under the Charge of very great *Ignorance* and no less *Prejudice*; — so that were there no Writings of higher Antiquity to confirm their E-

vidence, their Testimony would be very doubtful: As were there Writings of much higher Antiquity to contradict them, it ought to be entirely discredited.—In this Inquiry they are regarded no farther than they are supported by sacred Scripture.

I. But in these sacred Books, so early as the Time of *Abraham*, we find a King in *Egypt*, of the common Name of *Pbaraob*; † which indicates the Civil Policy to be much the same as in the future Times of *Joseph* and *Moses*; and how perfect it then was will be seen hereafter.—This Kingdom is represented as abounding in Corn.*——We see the Splendor of a luxurious Court, in the Princes that resided in the Monarch's Household. ‡——And the Presents made by *Pbaraob* to *Abraham*, appear worthy of a great King. ¶

II. The *Ismaelite* Merchants Carrying thither Cargoes of *Spicery*, *Balm*, and *Myrrh*, and their Traffick in young Slaves, is another and a later Scripture Instance of the Power and Wealth of *Egypt*. ¶——We find now a Captain of *Pbaraob's* Guards, a chief Butler and Baker. §——Fine Linen, Gold Chains, and State-Chariots given to *Joseph*; Marks of Luxury and Politeness: †——And Store-Cities; no less Signs of good Policy and Opulence. ¶

III. Another Proof of the vast Power and Luxury of *Egypt* is the building of Treasure-Cities, and the continual Employment of so great a Multitude, as the *Hebrews* were before their *Exodus*, in only preparing Materials for publick Edifices. ¶ Now also we find a standing Militia of *Chariots*; † and, what is more extraordinary, of *Cavalry*. ¶

† Gen. xii. 15. * v. 10. † v. 15. ¶ v. 16.
¶ Gen. xxxvii. 28. § Ibid. xxxix. 40. † Ibid. xli. 42.
43. ¶ Ibid. xli. † Exod. i. 11. ¶ Chap. v. 14.
‡ Chap. xiv. 7. ¶ v. 9.

We

We may add, that Scripture every-where, throughout these three Periods, represents *Egypt* as one entire Monarchy, a certain Token of advanced Policy and Power: All Countries, on their first Egression out of Barbarity, being divided into many little Principalities.

But the *Greek* Writers do not tell us of the high Antiquity and Power of *Egypt*, in general only, but give a minute Account of Institutions, said to be observed there from the most early Times, which belong only to a great and powerful People. And these Accounts likewise *sacred Scripture* remarkably verifies. Thus,

I. With regard to the Priesthood, our Author quotes *Diodorus Siculus*, *Herodotus*, and *Strabo*, as perfectly agreeing in their Relations with *Moses*; who tells us, that the *Egyptian* Priests were a distinct Order in the State, and had an established landed Revenue; — That when the Laity were compelled by the Famine to sell their Lands to the Crown for Bread, the Priests kept *theirs* unalienated, and were supplied *Gratis*. † — That they enjoyed the highest Offices of the State, and were Ministers and Privy-Counsellors to the Kings.

II. The next observable Circumstance of Consent between the *Greek* Historians and *Moses*, is their Accounts of the RELIGIOUS RITES of *Egypt*. *Herodotus* informs us what Cattle the *Egyptians* esteemed sacred, and which they appropriated to the Altar: And *Moses's* Answer to *Pharaoh*, when he would have had the *Israelites* sacrifice in the Land, according to their own Customs, imports the same thing.*

III. To come now to the CIVIL ARTS of *Egypt*. — What *Herodotus* says concerning their Practice of Physic, that every Place was crowded with the

† Gen. xlvii. 22.

* Exo. l. viii. 26.

Professors of it, because that every distinct Distemper, and Part of the Body, had each its own Physician, well accords with Joseph's household Physicians being represented in Scripture as a Number: And a more convincing Instance of the Grandure, Luxury, and Politeness of a People, cannot well be given than such a Multitude of this Faculty.

But indeed it was *this* for which the *Egyptian* Nation was particularly distinguished, not only by the earliest *Greek* Writers, but likewise by the Prophets; as Mr. *Warburton* shews by Quotations from *Jeremiah*.

There is a learned Writer, that differs from our Author in this Point. This is Mr. *Shuckford*: who, frightened with the common Panic of *the high Antiquity of Egypt*, will endeavour to shew the Art of Medicine to be of much later Original, than is here assigned. To make Room for his Hypothesis, he contrives to explain away this direct Testimony of *Herodotus*, by a very uncommon Piece of Criticism.† Our Author sets down the Substance of this Gentleman's Argument, in his own Words; and then makes it appear, that the very Contrary of every Thing he has advanced upon this Head, is the Truth. He proceeds afterwards to examine what Mr. *Shuckford* has said, relating to the *General History* of Physic; and he shews, that he has been no luckier in his Imaginations concerning this than the former Particular. Mr. *Warburton's* uncommon Sagacity and extensive Learning are very conspicuous in these curious Disquisitions. He closes them with the ensuing Periods; the former of which specifies the Intent and Purpose of them; the latter expresses the just Value he has of the Author with whom he here disputes.

† *Sacred and Profane Hist. connected.* Vol. II. Ed. 2d. p. 359, 360, 361, 364, 367.

“ If

“ If (says he) I have been longer than ordinary
 “ on this Subject, it should be considered, that
 “ the clearing up the State of the *Egyptian Physic*,
 “ is a Matter of Importance; for if the *Practice*
 “ in the Time of *Joseph* was what the *Greek*
 “ Writers represent it, as I think I have shewn it
 “ was, then this Topic seems absolutely decisive for
 “ the high Antiquity of *Egypt*; and the learned Per-
 “ son's Hypothesis lying in my Way, it was in-
 “ cumbent on me to remove it.—For the rest, no
 “ one has more Esteem for this truly learned and
 “ candid Writer, or for the Merit of his Work;
 “ which every where, but where his Hypothesis of
 “ the low *Æra* of *Gentile* Knowledge hath misled
 “ him, abounds with useful and well-grounded In-
 “ terpretations of sacred Scripture.

IV. We come in the last Place to the FUNERAL
 RITES of *Egypt*. Mr. *Warburton* cites the De-
 scriptions which *Herodotus* and *Diodorus Siculus*
 have given us of them; points out a Circumstance
 wherein these Historians seem to vary from one an-
 other with regard to them; and then shews, how
 the Scripture not only explains and confirms, but al-
 so reconciles their several Accounts.

“ On the whole, what stronger Proof can any one
 “ require of a rich and powerful Monarchy, than
 “ what our Author has given? — Scripture de-
 “ scribes *Egypt* under that Condition, in the times
 “ of the Patriarchs, and the Egression of their Po-
 “ sterity: The *Greek* Writers not only agree to this
 “ high Antiquity, but support their Testimony by
 “ a minute Detail of Customs and Manners then in
 “ use, which could belong only to a well-policy'd
 “ Kingdom; and these again are confirmed by the
 “ circumstantial History of *Moses*.

But it is not only in what they agree, but likewise
 in what they differ, that sacred and profane Ac-
 counts are mutually supported, and the high Anti-
 quity

quity of *Egypt* evinced: And with an Example of this our Author finishes his third Section.

He says, “ *Diodorus* tells us, that *the Lands* “ *were divided between the King, the Priests, and* “ *the Soldiery*; and *Moses*, as expressly, that *they* “ *were divided between the King, the Priests, and* “ *the People*. Now as contrary as these two Accounts look, it will be found, on Examination, “ that this of *Diodorus* most remarkably supports “ all that *Moses* hath delivered concerning the *Egyptian* Famine, and its Effects. For, *Moses* “ tells us, that before the Famine, all the Lands of “ *Egypt* were in the Hands of *King, Priests, and* “ *People*; but that national Calamity brought the “ whole Possessions of the *People* into the *King's* “ Hands; which must needs make a prodigious “ Accession of Power to the Crown. But *Joseph*, “ in whom the Offices of *Minister* and *Patriot* “ supported each other, and jointly concurred “ to the publick Service, prevented, for some “ time, the ill Effects of this Accession, by his “ farming out this new Domain to the old Proprietors, on very easy Conditions. We may well “ suppose this wise Disposition continued till that “ new King arose who knew not *Joseph*, that is, “ would obliterate his Memory, as averse to his “ Scheme of Policy. He, as appears from Scripture, much affected a despotic Government; to support which, he first established, as I collect, “ a *Standing Militia*; and endowed it with the “ Lands formerly the *People's*, who now became a kind of Villains to this Order, and were obliged “ to personal Service.—Thus the Property of “ *Egypt* became divided in the Manner the *Sicilian* “ relates: And it is remarkable, that from this “ Time, and not till now, we hear in Scripture of “ a *Standing Militia*, and of the *King's six hundred chosen Chariots*.

We

We should now enter upon the fourth Section of this Volume: But as this is a very long one, upon a very entertaining Subject, and is a fine Specimen of our Author's great Learning and Penetration, it would be an Injury to contract it within so narrow a Compass as we must here necessarily reduce it to; and therefore we chuse to make it the Matter of a distinct Article.

ARTICLE IX.

IN the last Month, the Reader had an Epitome of the first and second Chapters of Mr. *Berriman's* Critical Dissertation upon 1 TIM. iii. 16. to which we prefixed some general Account of the Work. Our Abstract of the first Chapter comprehends the Rules which the learned Author has proposed, for distinguishing in various Readings which is genuine: In that of the second Chapter we have taken notice of his Inquiry, how far the several Readings δ , $\delta\varsigma$, Θ , are countenanced by the *Greek* MSS. which he has there circumstantially described. We are in this Article to take a short View of the Sequel of this Volume; beginning with the third Chapter, which contains an Examination of the Writings of the *Greek* and *Latin* Fathers, with reference to the Text in Question.

Mr. *Berriman* acknowledges, that he knows not of any undisputed Testimony that can be produced, from the Writings of the *Greek* or *Latin* Fathers, for the three first Centuries, concerning this Text, on the one Side or the other.—During this Period the *Latin* Fathers take no notice of it at all; and the *Greek* Fathers take no such notice, as is any Manner of Prejudice to the common Reading; or gives any the least Countenance to that of the *vulgar*

gar Latin.—What is to be met with, among the *Greek Writers*, within this Space, in Favour of the common Reading *œde*, is considered hereafter : Our Author's present Business is to inquire concerning the other Readings, *ø* and *œ*.

With regard to the Reading *ø* he takes notice, in the first Place, that the anonymous Author of a MS. Dissertation on this Text (mentioned by Mr. *Le Clerc* in his Epistle to *Optimianus*) has thought fit to cite *Nestorius* and *Cassian*, as reading it with *ø*. But this Mr. *Berriman* elaborately evinces he has done without the least Foundation.

Among the Works of *Chrysostom* however, he says, a real Instance may be found of a *Greek Author's* citing this Text with *ø* : It is in an Homily upon the *Incarnation of our Lord Jesus Christ* : not wrote by *Chrysostom* himself, but by a Person, near his Time it may be, but of a very different Account and Character, and from whom Accuracy is little to be expected.—No great Stress, Mr. *Berriman* has shewn, is to be laid upon his Testimony in the Case before us.

As little Respect is due to *Gelasius Cyziconus*, who is quoted by a nameless Writer, † telling us, that “ in the Council of Nice, a Person repeated the Words of St. Paul, as they are now read by Trinitarians, *God was manifest in the Flesh* : — [but] was answered by *Macarius*, Bishop of Jerusalem, that he mistook the Reading ; for St. Paul's Words are, *Great is the Mystery of Godliness, WHICH was manifested by Flesh*.” This, it must be confessed, would be much to the Purpose, if *Gelasius* could be at all depended upon, and his Account of the Matter had been truly represented by the abovesaid Writer : But it falls out quite other-

† Of a Tract, entit'ed, *An accurate Examination of the principal Texts usually alledged for the Divinity of our Saviour.*

wife, as Mr. *Berriman* demonstrates. He makes it appear, that this History of *Gelasius's* is a most corrupt and fabulous Thing in itself; — and then; that tho' it were more worthy to be regarded, there is nothing said therein, like what we are here told of. He plainly proves, that the above Account of correcting *Θεός*, as an erroneous Reading in this Place, and restoring *δ* as the true one, is all over Falshood. He makes it highly probable, that the true Reading of this Passage in *Gelasius* was *Θεός; ἰσχυρότης ἐν οὐρανῷ*: “The present Reading of
“ four MSS. of his Work, is *δ*; and if *δ* had
“ been the Reading of all the MSS. of it, this
“ would only prove that *Gelasius*, a very inaccurate Writer, had once cited the Text in this
“ Manner; but it would not have proved that *Macarius* had cited it thus; and much less that he
“ had insisted that *δ*, and not *Θεός* was the true
“ Reading of it; least of all, that this Reading
“ was confirmed by the Council of Nice; as the aforementioned nameless Writer pretends.

Upon the whole, Mr. *Berriman* says, “if there are
“ no other *Greek Writers* than these to be produced
“ in Favour of the Reading *δ*, (and he must confess,
“ he knows of none) it will have as little Countenance
“ from them, as it had before from the *Greek MSS.*
“ of *St. Paul's Epistles*.

His next Inquiry is, how the Matter stands as to the Reading *Θεός*. And here he lets us see, that it is not favoured by *Justin-Martyr*, nor by *Origen*. The MSS. of *Gelasius* above-mentioned may, he says, perhaps be plausibly urged in its Behalf; and tho' he thinks it much the least likely to be the Reading originally exhibited therein, yet as he can't be certain it is not so, he leaves every one at liberty to make the utmost Use he can of it, as far as the Credit of the Author, and the proper Import of this Citation will suffer him to do.

There

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There is likewise a Passage in *Cyrl*, as cited by *Photius*, that, he owes, may be thought to look that way; but the Explication he has given thereof, very much changes the Aspect of it.

Besides the Authors that have been here mentioned, Mr. *Borrinan* knows of no others among the *Greeks*, that can be produced to countenance the Reading *is*.

But now he judges it proper, in the want of positive Evidence, to examine what Force there is in a negative Argument, that has been brought from the Fathers in general, and *Cyrl of Alexandria* in particular, to shew that *is* or *is*, and not *oids* was the Reading of the Text, with which they were acquainted. It seems Dr. *Mill* looked upon it as a wonderful thing that this Text was not produced (except by *Julian* and *Athanasius*) before the Year 380; not even by any of those Catholic Fathers, who professedly collected the Texts of Scripture which establish the Divinity of Christ. And Dr. *Clarke* has made an Argument of this against the common Reading of the Text. Mr. *Borrinan* transcribes those Passages which contain the Reasoning of the latter upon the Point, as they are found in a Note upon this Text, in the 2d and 3d Editions of his *Scripture Doctrine*; &c.* He then says, Dr. *Mill* perhaps might have ceased his wondering, if he had considered who those Catholic Fathers were, who so industriously collected the Texts of Scripture that prove the Divinity of Christ: "Were they *Latins*? Then it is no Wonder at all, if following a *Latin Version* they omitted this Text: For it is allowed the *Latin Version* had not *Deus* but *Quod*. Were they *Greeks*? What then are their Names? And what is the Name of their Works? I doubt it will be hard to meet with

* *Scripture Doctrine*, Ed. 3d. p. 76.

" any

“ any thing of this Sort, within the Period mentioned,

Dr. Clarke says, tho’ the present Copies of many of the ancient Fathers have ~~God~~ now in the Text itself; yet from the Tenor of their Comments upon it, and from their *never citing it in the Arian Controversy*, it appears they always read it *Qui* or *Quod*, till the Beginning of the sixth Century.

In this Passage there is an Insinuation, of the Works of the Fathers having been corrupted by the *Oribodox* in Places relating to this Text, which Mr. Berriman is much displeased at, and which he does not fail to retort.

As to the Dispute with the *Arians*, he says, “ There was the less Reason to produce this Text, “ because they did not deny that *Christ* was called “ God in Scripture.” And as to the Assertion, that *all* the Fathers read *Qui* or *Quod*, it is, he says, a very hard one; “ and seems not well consistent “ with what Dr. Clarke had quoted with Appro- “ bation from Dr. Mill, concerning *Gregory Nyssen*: Tho’, if it was by Accident only, that he “ stopped at *Greg. Nyss. primus omnium*, It is to be “ wished he had added the following Words, - - - “ *quem luculentum hoc Apostoli testimonium usurpas-* “ *se video, fortiterque vibraffe contra Eunomium*; “ for that might have obviated all the Chicane, a- “ bout not judging from the present Copies of *Nyssen* “ and others, but from the Manner of their “ commenting on the Place, how the Text was read “ in their Days.

Mr. Berriman goes on about two Pages further than I have here quoted, reflecting on Dr. Clarke, whom he pronounces to have been plainly under the Power of Prejudice and Partiality with reference to this Matter.

Upon the whole then, he says, there appears to be nothing in the negative Argument that has been urged

urged against the common Reading; either to abate the Credit of that, or add any Strength to the little that has been produced from the *Greek Writers*, in Favour of the other Readings, *ὁ* and *ὁς*.

He proceeds therefore, in the next Place, to inquire, what may be met with among them, in Support of the common Reading *ὁ*.

He has already acknowledged, that he knows not of any clear Testimony, within the three first Centuries, concerning this Text, on the one Side or the other: But what he has any where observed, which seems at all material, on either Side, he lays before his Reader; and lets him judge, as he sees fit, of each Particular.

He shews that *Ignatius* is supposed to allude to it, in his Epistle to the *Epheſians*. Sect. 19. That *Hippolytus* does the same, before the Middle of the third Century, in his Treatise against *Noetus*, c. 17. And that *Dionysius* of *Alexandria*, or whoever wrote the Epistle, under his Name, to *Paul* of *Samosata*, uses the very Words we now find in the Text.

The following Centuries furnish us with Proofs, that demand our Attention beyond the foregoing, and will afford much better Satisfaction.

The first Author mentioned is *Albanasius*; in whose Works, Mr. *Berriman* says, 1 *Tim.* iii. 16. is more than once refer'd to, and *ὁς ἐκ τῆς ἐκκλησίας ἐκέρχεται* is read as the Words of the Apostle. He produces two Passages, and hints at another, as Instances of this. One is in the 4th Epistle to *Serapion*, which is allowed to be the genuine Work of *Albanasius*: But then he does not dissemble, that this particular Passage of it is dubious. In the Treatise *Of the Incarnation of the Word*, the whole Verse, conformable to the present Reading, is cited as the Words of St. *Paul*: But here again, this is a Work, which is very justly suspected not to have been written by *Albanasius*.

Atbanafius. However, Mr. *Berriman*, with singular Dexterity, improves this very Circumstance to the Advantage of his Cause: "But what follows from thence?" Says he, "Does it follow, that if *Atbanafius* did not write it, it could not be written by any body else about that Time? No such Matter: So far from this, that it is ascribed to *Apollinaris*, or one of his Followers, by the *Benedictine* Editors and *Le Quien*; in which Light this may appear to be a stronger Testimony, for the Reading *Θεός*, than if it had been found among the genuine Works of *Atbanafius*; as it will shew this Reading to have been used, not only by the Orthodox and Catholick Writers, but by their Adversaries also.

The Passage which, in the third Place, Mr. *Berriman* hints at, but does not cite, as favouring *Θεός*, is, he owns, not very full and clear for it; and is moreover found in a Work allowed to be spurious.

His next Evidence, in this fourth Century, is *Gregory Nyssen*. by whom this Text is several times cited with *Θεός*, in his Orations against *Eunomius*; and his Discourse against *Apollinaris*; and is alledged and reasoned upon by him, in Proof of Christ's Divinity. Mr. *Berriman* passes over his References to this Text in divers other Places, and insists only upon that one, in the Edition of his Works, where he comments on *Matthew* xix. 17. in which Comment he evidently quotes the Text in Dispute, according to the common Reading.

But besides what we meet with in the Edition of his Works, there is another Treatise of the same Author, not published with them, in which he has twice cited the express Words of the Text, a third time alludes to it; and a fourth time repeats it with some small Variation of Phrase; in all which In-

stances he has Θεός: “ His Design, in the whole,
 “ being to confirm the Divinity of *Christ*, and to
 “ prove that he was perfect God and perfect Man ;
 “ in Opposition to the groundless Figment of *Apol-*
linaris, that only a heavenly Spirit was incar-

“ nate.
 Another Evidence for this Reading in the same Century is *Chrysostom* ; who, in three Places of his genuine and undoubted Works, which Mr. *Berriman* produces, cites this Text, and so descants upon it, as makes it very plain that he therein read Θεός.

And now we proceed to other Authorities, in the fifth Century. And here, first of all, *Cyril*, who was made Bishop of *Alexandria*, A. D. 412. furnishes our Author with several Instances to his Purpose. One is in his *Treatise concerning the right Faith in our Lord Jesus Christ*, where he cites the whole Verse in two several Places ; and in both reads as we now do. In his Explanation of the twelve *Articles, Chapters, or Anathema's*, the same Reading is confirmed.

Another Witness for it, much about the same time, is *Theodoret*, who was made Bishop of *Cyrrus*, A. D. 420. In his Comment upon the Place, he sets down each Clause of the Verse as we now read it, with his Exposition upon each Clause distinctly.

In the Works of the same Author, there are some Dialogues between *Orthodoxus* personating the Catholics, and *Eranistes* personating the Heretics, from whence Mr. *Berriman* cites some Passages ; all which shew, that the Writer of them read this Text as we do now. It has indeed been thought these *Dialogues* were not written by that *Theodoret* among whose Works they are found, but by another of that Name in the following Century : However, if this be allowed, (since the genuine

Theodoret

Theodoret reads this Text in the same Manner) it will only make two Testimonies instead of one ; and here will be one Witness of the *fifth* Century, and another of the *sixth*.

The last Witness our Author has met with in the *fifth* Century, is *Euthalius* Bishop of *Sulca*, generally called *Euthalius Diaconus*. He wrote upon the Acts of the Apostles, the Catholick Epistles, and the Epistles of *St. Paul*. Mr. *Berriman* has given us a very nice Account of the Edition of this Work, published by *Zacagni*. And by what he says, it pretty plainly appears, that both *Euthalius* wrote *Θεσ* in his Work, and that he found it so in those MSS. in the Library at *Cæsaria*, which had been collected by *Origen*, *Pamphilus*, and *Eusebius*, and with which he collated his own Copy of the Acts and Catholick Epistles.

In the following Ages more Instances of reading *Θεσ* may be found ; as *Damascene* and *Epiphanius* the Deacon in the *eighth* Century, *Photius* in the *ninth*, *Oecumenius* in the *tenth*, and *Theophylact* in the *eleventh*. Our Author has precisely noted the Time in which each of these flourished, and quoted those Passages of their Works which are the Authorities he builds on. This first Section of the third Chapter closes with the ensuing Reflections.

“ Now if the *anonymous Writer* among the
 “ Works of *Crisostom*, and the printed Works of
 “ *Gelasius*, for the Reading *ο* in this Text; and
 “ the MSS. of *Gelasius*’s History (supposing the
 “ present to be the true and genuine Reading of
 “ them;) together with a blind Reference, in *Oe-*
 “ *cumenius* or *Photius*, to a Passage in *Cyril* (sup-
 “ posed to imply that in one Place he read *ο*) for
 “ the reading *ο* ; together with a negative Argu-
 “ ment for either of those Readings, drawn from
 “ the Fathers not citing this Text in the *Arian*
 “ Controversy, and in particular *Cyril*’s not men-

tioning it in his Answer to *Julian*, be all that can be pleaded from the *Greek Writers*, in Support of any Variation from the common Reading of it; and if on the other hand, besides the more uncertain or disputable References in *Ignatius*, *Hippolytus*, *Dionysius of Alexandria*, and *Athanasius*, there are so many clear and certain Testimonies for the common Reading, as have been above produced, from the Writings of *Gregory Nyssen*, *Chrysostom*, *Cyril of Alexandria*, *Theodoret*, *Euthalius*, *Damascene*, *Epiphanius the Deacon*, *Photius*, *Oecumenius* and *Theophylact*; no Doubt can possibly remain, whether the Evidence for that Reading, from the *Greek Fathers*, be not full, and clear, and strong. If the Tenour of their Comments was any way inconsistent with this Reading, that would deserve to be attentively considered; but on the contrary, we have seen that their Comments and Reasonings not only every-where fairly admit, but sometimes necessarily require it. And if it be sufficient to overthrow the Authority of these Testimonies, only to assert, or to surmise, without the least Shadow of a Proof, or the least Appearance of Probability, that they have been forged, that the Books are altered and corrupted; we must then despair of proving any Point, by the Testimony of the Fathers; and it will be to no Purpose to examine their Writings, upon any Account whatsoever.

But leaving such extravagant Whimfies to the Scorn and Contempt which they deserve, † our triumphant Author (who says thus) now goes on, as he proposed, in the second Section, to inquire, what the *Latin Writers* have said upon this Subject. And it will

† It is poor Dr. *Clarke* who is trampled upon thus ignominiously.

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soon, he assures us, be made appear, that nothing is said by them which can invalidate what has been already produced from the *Greeks*.

It has been afore observed, that where the *Latin Fathers* do only cite Passages of Scripture from the *Latin Version*, their Citations will not afford any Argument distinct from *that*, for the Reading of a Text; but all their Authority must be finally resolved into the Authority of that Version. And this, Mr. *Berriman* takes it, is the Case in general, with regard to the Text under Consideration. He knows of no Citation of it, in any of the *Latin Fathers*, before the Middle of the fourth Century; but after that time the common Reading of them is, *Mysterium*, or *Sacramentum*, *Quod manifestum est in Carne*: so read *Hilary* Bishop of *Poitiers*, and *Hilary* the Deacon: So reads the Author of the Comment in *Jerom's* Works, supposed to be *Pelagius*; likewise St. *Augustin*, *Cassian*, and *Fulgentius*: So read *Gregory the Great*, and Venerable *Bede*; and in short, all he has seen, who make any mention of this Text; excepting what is said by *Liberatus* and *Hincmar*, in their Account of *Macedonius*, and the singular Instance of *Eucherius* Bishop of *Lyons*, in the fifth Century, who cites the Text in a somewhat different Manner from any of the rest.

But the most material Point, Mr. *Berriman* says, to be observed among the *Latin Writers*, relating to 1 *Tim.* iii. 16. is the Story reported by *Liberatus* in the sixth Century, and repeated from him by *Hincmar* in the ninth, and afterwards mentioned again in the eleventh, by *Fulbertus Carnotensis*, concerning an Alteration which, it is pretended, was made in this Text by *Macedonius*, the second of that Name, Bishop of *Constantinople*; and this he here distinctly examines.

The Author of the *Brief History of the Unitarians* has this Note upon the Text: "Note (says

“ he) that it was *Macedonius* (the second) Patriarch
 “ of *Constantinople*, that corrupted this Text, by
 “ Substitution of the Word *God* instead of *which*;
 “ and for this and other Matters he was deposed in
 “ an Episcopal Council, and banished by the Em-
 “ peror *Anastasius* about the Year 512.” The
 Author of *The accurate Examination of Texts*, &c.
 adds farther, “ *Liberatus* assures us, that *Macedo-*
 “ *nus*, Patriarch of *Constantinople*, was deposed in
 “ a Council summoned by the Emperor *Anastasi-*
 “ *us*, Anno 512, for publishing a Greek Edition
 “ of the Bible, in which he corrupted this Text,
 “ by causing all the Copies to write *God* instead of
 “ *which*.

In answer to all this, Mr. *Berriman* undertakes
 to shew, that *Liberatus* says not one Word about
Macedonius's being deposed by a Council, or publish-
 ing a Greek Edition of the Bible, or causing all the
 Copies to write *God* in the Place of *which*.
 Should it, he says, be granted these Gentlemen, that a
 factious Company of Men (probably *Severus* and his
 Party) who were themselves Accusers, Witnesses,
 and Judges, were called together upon this Occasi-
 on; yet it does appear, that this was after the Em-
 peror had deposed and banished *Macedonius*, and
 was designed only to give some Countenance to his
 Proceedings; and it does not appear, that the
 Charge of corrupting the sacred Text made any
 Part of the Accusation against *Macedonius*, in this
 Assembly: — And to call such a Faction by the
 Name of a Council, is only to prostitute that ve-
 nerable Name, but will never add any Credit to
 the Cause.

Mr. *Berriman*, after this, enters into a critical
 Discussion of what *Przypcovius*, *Grotius*, and espe-
 cially *Crellius*, have said to countenance this Story;
 and bestows upon it little less than twenty-six Pages.

Upon

Upon the whole, he tells us, we see that nothing can be collected from it, in the least Degree to invalidate the common Reading of the Text, or to prove either *ōs* or *ō* to be the true Reading of it. — And that whoever can believe what is asserted or suggested by the abovementioned Writers, relating to this Matter, must have his Faith very much under command; and might, with a great deal more Reason, believe the quite contrary, if he had a Mind to it. And so much for what is to be found among the *Latin* Writers, concerning *ōs* or *ō* in the Text under Consideration.

As for *Θεός*, he says he has met with nothing material among them, in Support of that. Two Persons of Learning have told him, they thought they had met with a Passage in *Jerom*; where this Text was read *Deus manifestatus est in Carne*. Nevertheless, notwithstanding the most diligent Search, he has not been able to find it out. — But admitting *quod* to be the Reading of the *Latin* Writers; as this springs from, and centers in, the vulgar *Latin* Version, so it will properly lead him to consider, what Evidence arises from the Versions; which is what he applies himself to in the fourth Chapter: The Result of which will be seen in another Article.

ARTICLE X.

An Essay for determining the Interval between the Departure of the Israelites from Egypt, and the Foundation of the first Temple. Translated from the French.

I **S**everal Chronologers have laboured in the Investigation of this Problem. What has given them the greatest Trouble, has been, to make what we may term the component Parts of this Period, correspond with the Sum total of it, exprest in Scripture. It must be owned they have sometimes succeeded indifferently well, in reconciling divers Cases of Difficulty and Importance. But they have not so exactly determined this Matter, as to leave no Room for farther Researches. I shall therefore venture a few Remarks on the Subject; which I am far from offering as any considerable Discoveries, but only as Hints which I have not met with elsewhere, or at most but imperfectly.

II. We have no other authentick Monuments remaining of the Times in question, but the sacred Writings; and of these, what particularly relates thereto, are the Books of *Judges* and of *Samuel*, the first Verse of the sixth Chapter of the first Book of *Kings*, and the thirteenth Chapter of the *Acts of the Apostles*, from the seventeenth Verse to the twenty-second. Whatever else we find upon this Head, which is not drawn from these Fountains, may be very justly rejected, or ought not to be received, but after the most scrupulous Examination; as not being grounded on the Reports of contemporary Authors, but merely on Conjecture, Tradition, or the like uncertain Principles.

III. Q

III. Of the above cited Places, that of the greatest Consequence is, undoubtedly, the first Verse of the sixth Chapter of the first Book of *Kings*, where the Period in question is positively determined, and said to be 480 Years. I do not accuse, either of Rashness or Heresy, those Critics or Chronologers, who suppose the Text may have been here corrupted. But I cannot by any means subscribe to their Opinion: Because not only all the present *Hebrew* Copies, but also the most ancient Versions, and even that of the *Seventy*, unanimously agree in this Number. Besides, if we detract from the Authority of this Passage, we have no way left of fixing the Sum of the Years which the entire Interval comprehends. All the other Places of the sacred History mention only the several Parts of it, and do not any of them precisely determine the Time between the Death of *Moses* and the first Servitude of the *Israelites*. Besides, we cannot be sure whether the first and the last Year of each Part were compleat or incompleat; not to insist on other Difficulties. For these Reasons I dare not deviate in any respect from the present Reading of this Portion of Holy Writ. I rather lay it down as a certain Position, that the Number of Years therein specified is neither suspicious nor corrupted.

IV. Now, as the March of the *Israelites* from *Egypt*, which serves here as an *Epoch*, continued forty whole Years †, the first Question to be resolved, is, whether we are to reckon, in our Inquiry, from the Beginning of their Journey, as is commonly done; or from the End of it, that is, when they entered into the Land of *Canaan*; as *Parravius* and some other learned Persons have chosen to do. But on whichever of these Hypotheses we proceed, it is equally important and difficult to

† *Numbers* xiv. 33. *Acts* xiii. 18.

make the whole Interval, set down in the third Paragraph, exactly agree with the component Parts of it, as particularised in the Book of *Judges* and elsewhere. This therefore is the Point to be here laboured, and which I shall endeavour, as far as I am able, to clear from those Perplexities that yet embarrass it.

V. And in the first Place it is evident, that the War between *Joshua* and the *Canaanites* continued on foot six Years. For *Caleb* was eighty-four Years old at the Conclusion of the said War. He was but forty Years old when he espied the Land of *Canaan*, that is to say, the second Year after his Departure from *Egypt*, and consequently could be no more than thirty-eight when he left that Country †. Subtracting then from eighty-four, first, these last thirty-eight Years, and, afterwards, the forty which the *Israelites* spent in their Journeyings, and there remains just six Years for the Duration of the War above-mentioned.

VI. As *Joshua* did not attain the Age of *Moses**, and as the ordinary Age of Man still diminished after that time †, we may suppose, as a thing highly probable, that *Othniel* did not live so long as *Moses*, that is to say, to the Age of 120. But this Judge lived forty Years after the first Servitude of the *Israelites*, which lasted eight Years †; and he was at least forty Years old, when his Brother *Caleb* was eighty-five; that is, soon after the War which is spoken of in the preceding Article: So that the Years of *Othniel* make eighty-eight, which being deducted from one hundred and twenty, leave thirty-two. The Rest of his Life therefore, which is the Space between *Joshua's* last Campaign and

* *Joshua* xiv. 6—10. *Numb.* x. 11, 12. *Numb.* xiii.

* *Deut.* xxxvii. 7. and *Joshua* xxiv. 29. † *Psaln* xc. 10.

† *Judges* iii. 2—12.

the

the *Israelites* first Servitude, is under thirty-two Years, and at most not above thirty. Following this Computation, we have thirty-six Years from the Death of *Moses* to the commencing of the first Servitude: And this is not very remote from *Josephus's* Account, who allows *Joshua* twenty-five Years, and eighteen to the Time following, untill the Beginning of the first Servitude. It may be, *Josephus* counted by the Civil Year, of which twenty-five and eighteen may be reduced to twenty-three and seventeen, which approach still nearer the Numbers that I have assigned.

VII. Reckoning the lowest that can be, we may suppose, without any Inconsistency, tho' with less Probability, that *Joshua* lived fourteen Years after *Moses*; that his Contemporaries, which are spoken of in the second of *Judges*, did not survive him more than four Years, and that the Anarchy which followed, and which is recorded in the same Book †, lasted as many Years more. For these Spaces of Time are sufficient for the Events related in the History*: And according to this Hypothesis, it will be twenty-two Years from *Moses's* Decease to the *Israelites* first Servitude.

VIII. With regard to the following times, I cannot concur with those who suppress the Years of the four first Servitudes, related in *Judges* †, and comprehend them in the the Seasons of Repose respectively succeeding them ¶. If we compare the Passages here cited, with ever so little Attention, we shall be convinced, that the Years of each Servitude, and those of the ensuing Peace and Liberty, are always reckoned distinctly. And in truth, how

† *Judges* xvii. v. 6. xviii. v. 11. xix. v. 1. xxi. v. 25.
* *Judges* ii. v. 10, 11. iii. v. 6, 7. *Ibid.* Chap. xvii. v. 21.
† Chap. iii. v. 8, 14. iv. v. 3. vi. v. 1.
¶ Chap. iii. v. 11, 30. Chap. v. v. 31. Chap. viii. v. 28.

is it to be imagined, that two such incompatible Circumstances as Trouble and Repose, Servitude and Liberty, should subsist together. But altho' each Servitude be distinguished from the following Peace in respect of Time, it cannot from thence be inferred, that different Servitudes always happened in different Times. This can be affirmed only of those universal Servitudes, which were extended over the whole Nation and Country of the *Israelites*; it being impossible that two Servitudes should be universal at one and the same Instant. But when we find that the Servitude was general, we may reasonably conclude, that the Peace and Liberty immediately following it were so likewise; and that no particular Tribe or Tribes were at that time in a State of Trouble or Bondage: Especially when it is expressly declared, that the Land which had been subdued, afterwards enjoyed Rest.

IX. It is evident, the second Servitude, that is to say, the *Moabitisb*, was universal, and was not confined to the eastern Part of the Country of *Israel*, as *Marsham* fancied. For the *Moabites*, we read, having been defeated, could not retreat into their own Territory, bordering easterly on that of the *Israelites*, because *Ehud* had seized upon and shut up the Fords of *Jordan* †. They had Troops therefore, and even the main Body of their Army, on the other Side of that River; and were consequently Masters of the western as well as the eastern Part of the Country, which they were obliged to traverse in passing and repassing *Jordan*. So that the Peace which followed that War, and that Servitude, was universal also, (*Art. VIII.*) and of Course the third Servitude, viz. the *Canaanitisb*, does not fall within the Time of that Peace, as Sir *John Marsham* pretends.

† *Judges* iii. v. 28.

X. What

X. What I have been observing concerning the second Servitude, is entirely applicable to the fourth, that of the *Midianites*; which will, no more than the former, agree with any other Servitude, or with any Interval of Peace; as may easily be demonstrated by the like Reasoning with that which was employed in the preceding Case †.

XI. It appears by these Remarks, that the four first Servitudes, and the ensuing Times of Tranquillity, are to be ranged successively, in the Order assigned them in the Book of *Judges*: And then they will stand thus — The first Servitude lasted 8 Years, and the Peace following it 40 †. The second Servitude continued 18 Years, and the Peace after it 80 *. The third Servitude was of twenty Years Duration, and was followed with a Peace of 40 †. The fourth Servitude, of 7 Years Continuance, was succeeded by a Peace of 40 likewise †.

XII. Immediately after these Periods *Abimelech* reigned 3 Years †. He was followed by *Tola*, who judged *Israel* 23 Years †. *Jair* was the next after him, and ruled 22 Years †. It is without Reason it has been commonly supposed, that these Judges governed the whole Nation of the *Israelites*, during the Times now mentioned. If we look over the History of *Abimelech* (*Judges* ix.) we see plainly, that he ruled only over *Sechem* and its Neighbourhood. It is then hardly probable that *Tola* and *Jair*, his Successors, extended their Jurisdiction beyond that of their Predecessor, who was so unquiet and ambitious a Man. And when the *Ephraimites* attacked the *Gileadites*, as they did by themselves (*Judges* xii. 1.) they certainly had their par-

† *Judges* vii. 24. viii. 4. † *Chap.* iii. 8, 11.
 * *Chap.* iii. 14, 30. † *Chap.* iv. 3. v. 31. † *Chap.*
 vi. 1. viii. 28. † *Chap.* ix. 22. † *Chap.* x. 2.
 † *Chap.* x. 3.

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ticular Chief and Judge; as well as their Enemies, who had *Jephtha* at their Head (*Judges* xii. 4.)

XIII. This War fell out presently after the *Ammonitish* Servitude †, which lasted 18 Years*, and began about 300 Years after the Conquest of *Gilead* under *Moses*, who died shortly after: So that this Quarrel between the *Ephraimites* and the *Gileadites* happened about 318 Years after the Death of *Moses*: I say about 318, for it is hardly to be supposed, the Number of Years in Question was exactly the Number specified. By the manner of *Jephtha's* expressing himself (*Judges* xi. 26.) we see plainly, that he was not scrupulously exact in his Computation, but intended only by what he said, that it was nearly 300 Years since the *Ammonitish* Servitude. It was even his Interest to augment the Number, and to reckon by the Civil, which was an imperfect, Year. So that it is highly probable, he included in this Account, the Year preceding the Death of *Moses*, or that in which the Land of *Gilead* was subjected; as also the first Civil Year of the *Ammonitish* Servitude; and, lastly, that he added a couple of Years to the true Quantity, for the sake of expressing the Sum total in a round Number; as we know is very frequently done in familiar Discourse. On these Suppositions, the 318 Years abovesaid will sink to about 314 compleat ones, which, counting from the Death of *Moses*, reach to the twenty third or last Year of *Tola* (*Art.* VI, XI and XII.) and here we are undoubtedly to place the War between *Ephraim* and *Gilead*.

XIV. From hence it appears, that the *Ammonitish* Servitude commenced in the fifth Year of *Tola*, and that in the twenty-second of the said *Tola*, *Jephtha* entered upon his Government, which he administered six Years (*Judges* xii. 7.) It is true,

† *Judges* xii. 1.

* *Chap.* x. 8.

Art. 10. For AUGUST, 1741. 125.

that this Servitude is recorded after the Death both of *Tola* and *Jair* (*Judges* x. 5, 8, 9.) But if it had been ranked in its proper Season, as I have settled it, the Suecession of the Judges, following *Abimelech*, had been interrupted; which would have disturbed the History more than the Circumstance of misplacing it has done. Besides, Historians principally endeavour to connect those Events that are naturally related; which is the Reason why they do not observe the Order of Time so rigorously as mere Chronologers are constrained to do. Several Examples of this are to be found in the Bible; and one particularly in the Book of *Judges*, if we compare the first Verse of the first Chapter, with the sixth and eighth Verses of the second Chapter. Other Instances thereof might be alledged, drawn from the best profane Authors, as *Thucydides*, *Polybius* and *Livy*, but that they would carry me too far from my present Purpose.

XV. To return to *Jephtha*. This Judge did not preside over the whole Nation of the *Israelites*, but over those only who dwelt on the East-side of *Jordan*, in the Country of *Gilead* (*Judges* xi. 9, 10.) The same is to be observed of his Successors, of which *Ibzan* ruled seven Years, *Elon* ten, and *Abdon* eight (*Judges* xii. 9, 11, 14.) Consequently *Elon* and *Jair* died pretty nearly at the same Time (*Art.* XII. and XIV.) And while *Elon* and his Predecessors governed on the East-side of the River, *Jair* exercised the like Power over the *Israelites* on the other Side, as his Predecessor *Tola* had done.

XVI. What yet remains to be regulated, in order to the Issue I aim at, depends principally on the *Philistian* Servitude, the Duration of which must be determined as nearly as can be. And, first, it is manifest by the Articles VIII, IX and X, that this Servitude, which lasted forty Years (*Judges* xiii.

xiii. 1.) was preceded by the four first Servitudes, and the Peace under *Gideon*. For if it had been antecedent to *Jair*, it would necessarily have included the Time of the Civil War above spoken of (*Art. XIII.*). But how should the *Ephraimites* be in a Capacity of undertaking a War against the *Gileadites*, their Countrymen, at a Time when they themselves were subdued and disarmed by the *Philistines*; to whom they were exposed as much as any of the Tribes? It is certain therefore, that the Servitude in question did not begin till after *Tola*. And so it must be, altho' it coincide with the *Ammonitish*, as *Sir John Marsham* supposes it did.

XVII. After 40 Years, this Servitude ended by the Defeat of the *Philistines* at *Eben-Ezer* (*1 Sam. vii. 12, 13.*) And this Revolution happened 20 Years after the Death of *Eli* (*1 Sam. iv. and vii. 1, 2.*), who having judged *Israel* 40 Years (*1 Sam. iv. 18.*), exercised that Office, 20 Years before and 20 Years after the Commencement of the *Philistian* Servitude.

XVIII. It is very probable, that *Samson* appeared after the Death of *Eli*; for he seems to have been born towards the Beginning of the *Philistian* Servitude (*Judges xv. 20.*) This I take notice of only by-the-bye; it being of no great Importance, here, to determine it exactly.

XIX. A little before *Eli's* Death, young *Samuel* began to be distinguished (*1 Sam. iv. 1.*), in such manner, as that we may guess him to be 25 Years old or thereabout. When he anointed *Saul*, King over *Israel*, he was at least 60, being already well advanced in Age. (*1 Sam. viii. 1-5.*), and yet he could not well be turned of seventy, because he lived a good while after, and died not long before *Saul* himself (*1 Sam. xxv. 1.*). In assuming therefore the Mean between 60 and 70, we have 65 Years, for the Age which it seems most likely *Samuel* was of, at *Saul's* Inauguration.

guration. According to this Reckoning there must be 40 Years between *Eli* and *Saul*, and 20 between the *Philistian* Servitude and the Accession of this King, agreeable to the XVIIth Article.

XX. We may even, without any Detriment, contract this last Space somewhat narrower. In reducing it to 16 Years, we should not trespass so much upon Probability as *Josephus* has done, who allows here only 12.

XXI. After the Judges *Saul* reigned forty Years (*Acts* xiii. 21.). *David*, his Successor, reigned just as long (*1 Kings* ii. 11.). And, lastly, *Solomon* had sat on the Throne three compleat Years when he began the Foundation of the Temple (*1 Kings* vi. 1.).

XXII. There is nothing further requisite to our reaching the Point we drive at, but adjusting the foregoing Particulars to the different Hypotheses mentioned in the IVth Article: Making this a Rule, on either Side, to retain the Numbers, and the Order of Succession, specified in the Articles XI, XII, XVII, XXI, as above all Objection. Moreover, the Articles XIV, XV and XVI, ought to be admitted, as they cannot be rejected without incurring some Inconveniency.

XXIII. If now we reckon the 480 Years, about which we are inquiring, from the Children of *Israel's* Departure out of *Egypt*, it is properest to adopt the Hypothesis comprised in the Articles VII and XX, connected with Article XXII. And this Departure happening 40 Years before the Death of *Moses* (*Exod.* vii. 7. *Dent.* xxxiv. 7.), we have 341 Years from the said Departure to the first Year of *Jair* (*Art.* VII, XI, XIII.): But from the Commencement of the *Philistian* Servitude to the Foundation of the Temple we have 139 Years (*Art.* XVII, XX, XXI): And these two Sums, viz. 341 and 139 added together, make 480

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Years,

Years, which is exactly the Interval in Question. According to this System, the *Philistian* Servitude began in the first Year of *Jair*, and the XIVth and XVth Articles are established in every Part. *Eli* was Judge 20 Years with *Tela*, and as many with *Jair*. The Successors of *Jephtha*, as well as *Jair*, were Judges during the *Philistian* Servitude (*Art. XV.*). Lastly, The *Ammonitish* Servitude commenced 282 Years after the Death of *Moses* (*Art. VII, XI, XII, XIV.*): Which may in some sort be illustrated and confirmed by the Remarks contained in the XIIIth Article.

XXIV. If, on the other hand, we chuse to reckon the 480 Years in dispute, from the Children of *Israel's* Entrance into the Land of *Canaan* and the Death of *Moses*, we may employ the Hypothesis resulting from the VIth, XIXth and XXIIIrd Articles. Now, according to this, we find 337 Years between the Death of *Moses* and that of *Jair* (*Art. VI, XI, XII.*): But from the Beginning of the *Philistian* Servitude to the Foundation of the Temple we have 143 Years (*Art. XVII, XIX, XXI.*): And these two Sums, viz. 337 and 143, make also 480 Years; precisely the Interval required. Thus the *Philistian* Servitude will commence about the Time of *Jair's* Death; and the Articles XIII, XIV, XV, XVI, will subsist in all Points. It will follow, according to Article XVII, that *Eli* was Judge 20 Years with *Jair*, that he ruled on the western Side of *Jordan*, while *Jephtha* and his Successors did the same on the other Side of that River (*Art. XV.*): And this is by so much the more credible, as *Deborah* and *Barak* were Judges at the same time (*Judges iv.*). In all Appearance *Jair* had the Direction of the Militia, because he was raised up to defend *Israel* (*Judges x. 1 and 3.*); while *Eli* had the Superintendance of the Civil and Ecclesiastical Affairs only, being unqualified for the Field, by rea-
son

son of his natural Timidity, and likewise on the Score of his Age, which was considerable, even when he was first advanced to the Government (1 Sam. iv. 15 and 18.). Hence we can account for *Eli's* Power being continued, when *Jair* had not any Successor: Because the *Philistines*, who subdued the *Israelites* soon after the latter's Death, suffered them, as we may well suppose, to keep, no Body of Forces. It is true, they made an Insurrection against these Oppressors, in the last Year of *Eli*, in order to recover their Liberty (1 Sam. iv.); but their Efforts came to nothing, as did the mighty Exploits of *Samson* afterwards: Their Servitude continued, till *Samuel* put an End to it, by the Action at *Ebenezer*. In the mean-time *Abdon* executed the Judicial Office eight Years after the Commencement of this Servitude: Whether he was engaged in defending and preserving the Land of *Gilead*, over which he presided, from the Ravage of its Enemies (*Art. XV.*); or whether he had the Administration of Civil Matters under the Dominion of the *Philistines*, as *Eli* and *Samson* had (*Art. XVII, XVIII.*), or as *Deborah* had under the *Canaanites* (*Judges iv. 4.*), and *Samuel* under the Reign of *Saul* (1 Sam. vii. 15.), is not certain.

XXV. Thus we may regulate the Interval in question, and range the principal Periods of it: from whence I draw this general Conclusion, "That the Hypothesis of the XXIII^d Article is supportable, not being altogether incompatible with History; but that that of the XXIVth Article is by far the most probable." I shall not stay here, to discuss the Difficulties which several Chronologers have found in the 20th Verse of the 13th Chapter of the *Acts of the Apostles*; however contrary they may appear to any Thing I have here advanced. That I may avoid the Repetitions this would necessarily lead me into, I rather choose to

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 refer my Reader to the Observations which Sir *John*
Marshall †, *Strauchius* *, Archbishop *Usher* †,
Junius †, and Dr. *Mill* §, have made upon this
 Text, and which are abundantly sufficient to remove
 any Scruples concerning it.

ARTICLE XI.

*Sermons and Tracts: Being the Posthumous
 Works of the late Rev. Mr. Henry Grove,
 of Taunton. Published from the Author's
 Manuscript. In four Volumes. Octavo.
 London: Printed for and sold by James
 Hodges, at the Looking-Glass, over-against
 St. Magnus Church, London-Bridge.*

I Have formerly given an Account of our truly
 excellent Author, and of the Writings which
 he himself published; in an Abstract of the Pre-
 face drawn up by the ingenious Mr. *Thb. Amory*, and
 prefixed to these Discourses. I now proceed, in this
 Article, to specify the Subjects treated of in each
 Volume.

In the first we have fourteen Sermons, under the
 following Titles. I. Of the Reasonableness of Re-
 ligion. II. III. Of the Perfection of the Christian
 Religion. IV. God to be found by Men. - V. Of
 the Incomprehensibleness of the Divine Nature and
 Perfections. VI. Man cannot find out the Works
 of God to Perfection. VII. VIII. God's perfect
 Knowledge and merciful Consideration of our

† *Can. Chron. Sec. XI. Æra Exodi.* * *Breviar. Chron.*
Part. Special. L. IV. c. 13. Qn. 4. † *Chron. Sacra. C. 12.*
 † *Paral. Sacra. L. 1. Sec. 95.* § *Nov. Test.*

Frame.

Frame. IX. X. Of the Obligation of Christians to give Thanks in every Condition. XI. St. Paul's Conversion. XII. The friendly Salutation. XIII. Of Christian Diligence. XIV. The mourning Parent.

If I were to exemplify the Method, and recite the Heads of all these divine Essays, such a Performance would require abundantly more Room than we can here afford it; I will therefore only make Choice of some Passages out of one or two of them, which may be most agreeable to my learned Readers, and abundantly prove the Preacher's Capacity, his Piety, the Sublimity of his Sentiments, the Rationality of his Principles, and the Candour of his Disposition.

In the second and third Sermons, on the Perfection of Christianity, we meet with many judicious Reflections.

One Instance of the Perfection of the Christian Religion is, its affording us the justest and fullest Representations of the Divine Nature. " Right
 " Notions of God (says Mr. Grove) are the Foundation of all Virtue and Religion; where such
 " Notions are firmly rooted in the Mind, and seriously attended to, Virtue and Goodness, nay
 " and Happiness too, naturally spring from them.
 " Where these Notions are wanting, and much more where false Apprehensions of the Deity are
 " entertained instead of them, the Effect is answerable; the Soul lies open to every Temptation to Vice, to the Flatteries of a presumptuous
 " and groundless Hope, or to the oppressive Weight of a superstitious Dread. Upon what
 " must we charge it if we have not right Notions of God? Not upon Christianity, which is full of
 " them; but upon our neglecting to study the Scripture Notion of God, or upon the mischievous
 " Influence of corrupt Affections, or upon our re-

“ solving not to part with some Opinions in Religion, with which such right Apprehensions of the Divine Nature and Government are not to be reconciled; or, finally, upon some other Cause of the like kind.

Having demonstrated the Perfection of the Christian Religion in divers Respects, our Author draws from his Doctrine this Inference: “ They must certainly be to blame, whoever they are, that treat it as if it stood in need of human Supplements and Improvements, and could not be so useful without them.” This, he tells us, is too common a Practice, even amongst those who own the Sufficiency of the Scripture Revelation. “ They are continually talking of the Perfection of Scripture, in Opposition to the Traditions, and the implicit Faith of the Papists, and yet cannot forbear imitating the very Things which they condemn. If the Scriptures are a perfect Rule of Faith and Worship, as well as Manners, as all Protestants agree; then why these human Forms, and Tests, and Systems, which every Party are so fond of, and would fain impose upon others? As to Articles of Faith, where is the boasted Clearness of the Gospel above the Law, where our mighty Respect to and Veneration of Christ as the Author of our Religion, where the Evidence of our believing the Scriptures to be dictated by the Spirit of God, when we think we can express the Doctrines of the Gospel in plainer and better Language, than that in which the Holy Spirit teaches us; and not content with Men’s believing all things written in the inspired Volume, and manifesting a sincere Desire (as far as can be judged by their Actions and Behaviour) to know the Mind of Christ, insist on it, as farther necessary, that they make our Formularies and Confessions of Faith their immediate Rule; as if
“ the

“ the primary Rule, the Scripture, was of little or
 “ no Use without this secondary one? What is
 “ this but reproaching the Religion of the Scrip-
 “ ture as incompleat, and making ourselves wiser
 “ than the Head and Lawgiver of the Christian
 “ Church, who has no where impowered any of
 “ his Followers to impose their Sentiments and O-
 “ pinions upon others? As to Christian Worship,
 “ how often, under Pretence of adorning it, have
 “ Men corrupted its Simplicity, and defaced its
 “ native Beauty; loading it with Additions not
 “ only useless but hurtful? — How happy were
 “ it, if, both in Doctrine and Worship, Christians
 “ would consult the Credit of their Religion, as a
 “ compleat Institution; as there would thus be
 “ more Peace in the Christian Church, so I am
 “ persuaded there would be more of the Power and
 “ Practice of Religion, and a freer Course for the
 “ Truth.

The fourth, fifth, and sixth Sermons in this Vo-
 lume are on the Incomprehensibleness of God; from
 those Words of *Job*, xi. 17. *Canst thou by Searching
 find out God? Canst thou find out the Almighty to
 Perfection?* In the first of these Discourses, our Author
 considers what may be offered in Answer to the first
 of the two Questions contained in the Text; in the
 second and third he advances to the Resolution of
 the latter, *Canst thou find out the Almighty to Per-
 fection?* To this, he says, we may answer,

1. “ We can easily apprehend that God is a Be-
 “ ing of all possible Perfection. This our own
 “ Reason, when we examine the Idea of God as
 “ the first or self-existent Being, teaches us; or at
 “ least, this Manner of conceiving Things is what
 “ the Mind does most naturally acquiesce in. For
 “ in the Notion of a Being derived from no other,
 “ all conceivable Perfection, and even such Per-
 “ fection as is unconceivable by us, seems mani-

“ festly to be included. What has no *Cause* of its
 “ Existence, we naturally think, can have no *Bounds*,
 “ but must exist with the greatest Fulness of Be-
 “ ing and Excellency; forasmuch as one Perfecti-
 “ on and one Degree of Perfection, is as possi-
 “ ble as another, and all as any one. If any
 “ one therefore exists of itself and is infinite (which
 “ is plainly the Case as to the Attribute of Eterni-
 “ ty, which is an infinite Duration) all may, yea
 “ must, according to our Notion of Things: For
 “ what should limit the Number or Degree of its
 “ Perfections? Not its own Will, because that is
 “ not the Original of its Existence, but an internal
 “ Necessity, or a Necessity of Nature; not any o-
 “ ther Being, because there was no Being before it,
 “ nor besides it, till he was pleased to create. We
 “ are therefore to learn the Nature and Perfections
 “ of God, not from his own Will, nor from the
 “ Will of any other Being, but from the Necessity
 “ of his Existence; now Necessity of Existence im-
 “ plies, that a Being, which is thus necessary, is
 “ eternally and necessarily all that it can possibly
 “ be; that there can be no Addition to his Pow-
 “ er, his Knowledge, his Wisdom, or any o-
 “ ther Perfection, because then these Perfections
 “ would not be necessarily what they are. Nay,
 “ this Necessity of Existence seems to suppose,
 “ that the necessary Being is every thing which does
 “ not imply a Contradiction; a Contradiction in it-
 “ self, or to some other Perfection; since we can
 “ have no other Idea of necessary Existence, than
 “ as including every Perfection and Degree of Per-
 “ fection which can possibly exist. Thus the Per-
 “ fection of the Divine Nature may be gathered
 “ from his being the first, the self-existent and ne-
 “ cessarily existent Being.

“ And this Notion of the Deity, which is the
 “ most simple and natural, is farther confirmed by a

“ Survey

“ Survey of the Universe, which cannot be with-
 “ out a Creator; and if with never so little Atten-
 “ tion we consider the Work, must not the Power,
 “ and Wisdom, and Goodness of the Author, of
 “ which there are numberless Proofs in all the
 “ Parts of this amazing Frame, be pronounced the
 “ greatest and most perfect possible? Can any thing,
 “ not impossible in itself, be impossible to that
 “ Power and Wisdom which could produce such an
 “ immense Theatre, such a boundless Collection of
 “ Wonders as this Universe appears to be? God is
 “ the Fountain of all other Beings; there is no-
 “ thing great or amiable in the Creature which was
 “ not derived from the Creator, and for that Rea-
 “ son is not to be found in him; since he could not
 “ impart any Excellency which he had not: And
 “ in order to communicate it in any Measure or
 “ Degree, he must have it without all Measure;
 “ because his Manner of communicating it is by
 “ Creation, or making something to exist where
 “ there was nothing. — That God has all Perfec-
 “ tion then we reasonably conclude, both because
 “ he is a self-existent Being, and the Cause of all o-
 “ ther Beings.

Our Author in the next Place goes on to shew,
 that tho’ we can discover God to be a Being of all
 possible Perfection, yet we must needs acknowledge
 that *we cannot find him out to Perfection*. He
 proves the Impossibility of this Attainment, *First*,
 From the Narrowness of our Faculties in Compari-
 son of those of some more exalted Creatures. *Se-*
condly, From the great Disadvantages for knowing
 God, which we lie under in the present State. *But*
Thirdly, and principally, from this Consideration;
 That God is infinite, and all created Understand-
 ings are but finite; between which two, finite and
 infinite, there is no Manner of Proportion. —

To

To render the Conviction of this Truth, that *we cannot find out the Almighty to Perfection*, because he is infinite, the more lively and affecting, our Author singles out, and insists upon a few particular Perfections; *viz. Eternity, Immensity, Omniscience, and Omnipotence.*

1. With respect to the Eternity of the Divine Being, Mr. Grove says, "The self-existent Being was without Beginning. And when we consider a little what this means, can we free our Thoughts from the Entanglement which they run into upon this Subject? A Duration *past*, which *never began*, every Moment in this Duration *finite*, and yet the Duration of these Moments *infinite*! We cannot but conceive of Eternity itself as a Line made up of Points; and yet it is such a Line in which we cannot assign a first Point. Self-existence! Necessary Existence! Eternal Existence! Must we not stand still, and say within ourselves, of a truth it is all most wonderful? That these Things *must* be, we plainly see; *how* they can be, we see not. There must have been some Being from Eternity, or there never could have been any thing at all, since nothing could of itself produce all things: And this eternal Being must have existed necessarily and without any Cause; that is, he must be self-existent. But now if we inquire into the Ground of necessary or self Existence, and try to reconcile our Thoughts to Eternity, to a Duration without any Beginning, a Duration in which if we go back ten thousand Millions of Ages, we are but still where we were, for any Hope of arriving at the Source or Spring-head of Duration: If we exercise our Thoughts after this Manner, must we not confess, that we cannot possibly find out *Eternity to Perfection*? And if not Eternity,

" then

“ then we cannot find out the *Eternal to Perfection*;
 “ on ; that God, of whom this is but *one* Attribute,
 “ one wonderful Thing among many. O how
 “ *momentary* is our Duration! yea, how momentary
 “ will it be after we have existed Millions of Years
 “ in a future World, compared with the Eternity of
 “ God! Again,

2. With respect to the Divine Immenfity, our
 Author thus expreffes himfelf: “ Does it not flag-
 “ ger, and as it were overwhelm our Minds? Im-
 “ menfity fignifies more than the *Omniprefence* of
 “ God. Omniprefence, if we fpeak ftrictly, de-
 “ notes only God’s Prefence with all his Works,
 “ or in all Places of his Dominion, a Prefence
 “ that *fills Heaven and Earth*: And this indeed is
 “ fuch a Thing as we cannot ferioufly think of,
 “ without being ftruck with the Thought, *Whither*
 “ *can we go from his Spirit? Whither can we flee*
 “ *from his Prefence?* But what are Heaven and
 “ Earth! What is the entire Univerfe, to the
 “ whole Extent of Space! The *Works* of God,
 “ tho’ vaft, have Bounds, but *Space* has none.
 “ Immenfity is the fame as God’s exifting in all
 “ Space. Eternity denies any Bounds to his Exif-
 “ tence, Immenfity to his Effence. And indeed
 “ one of thefe is not more conceiveable than the o-
 “ ther, and one of them therefore being granted,
 “ we cannot deny the other, merely becaufe the
 “ Manner of it is inconceiveable. And, O thou great
 “ God! What a Contemplation is this for Crea-
 “ tures to enter upon! We cannot comprehend
 “ what we are obliged to own. God is a *necessary*
 “ Being, he is therefore neceffarily *somewhere*; but
 “ all Space being in itfelf *alike*, he cannot be ne-
 “ ceffarily in one Place *more* than another, and is
 “ therefore in all. But when we fay that God is
 “ immenfe or co-exifts with infinite Space, have we
 “ any diftinct Idea of what we affirm? Alas, no!
 “ we

“ we may endeavour to help out our Thoughts
 “ with Similitudes and Illustrations, and that is all
 “ we can do. The most ancient and common
 “ Way of representing this to our Minds is by a
 “ Sphere, whose Center is every where, and its
 “ Circumference no where. That is, let us ima-
 “ gine ourselves in what Part of Space we will, on
 “ Earth, in Heaven, or without the Boundaries of
 “ the Creation; the Place where we are will be
 “ still a kind of middle Point, from which an in-
 “ finite Number of Lines may be drawn every
 “ way, every one of which will be without any
 “ End. Wherever we are, we may send out our
 “ Thoughts, which if they are still pushing for-
 “ ward till they are stopt by some Limits, will ne-
 “ ver return to us more. In this View, what di-
 “ minutive contemptible Things are we! What are
 “ we, compared with the Magnitude of the Earth
 “ on which we dwell! What is the Earth com-
 “ pared with the Spaces and the Worlds that sur-
 “ round it! No more than a Grain of Sand to the
 “ Earth; what are all these Worlds, these vast
 “ Spaces of the Universe, compared with the Im-
 “ mensity of God! Nothing at all. Well then
 “ may it be said, that we ourselves are *less than*
 “ *nothing, and Vanity.*” Again,

3. With Reference to the *Omniscience* of God,
 our Author has these Expressions: “ The whole
 “ Series of Events, according to the Distinction of
 “ Time into past, present, and to come, lies open
 “ and naked to his all-comprehensive View. He
 “ knows all Things which have existed, which do,
 “ or which will exist; he knows their Natures,
 “ their Powers, and all their numberless Relations,
 “ He sees the entire Chain from the Beginning to
 “ the End of it. He knows not only what *is*, but
 “ what is *fit* to be, or *possible* to be. The former
 “ of these, or God’s knowing in every Case and

“ Circum-

" Circumstance what is fittest or best to be, is what
 " we mean by his *Wisdom* : The Number and Va-
 " riety of Cases might and must perplex any Un-
 " derstanding but his. God being infinite in one Per-
 " fection, we naturally conceive he must be infi-
 " nite in *all*. As eternal, he is infinite, and without
 " Bounds ; so he is in regard of his Immensity, and
 " must therefore be the same in his Knowledge.
 " An infinite Knowledge bears the same Relation
 " to an infinite Essence, as a finite Knowledge does
 " to a finite Essence. But a finite Being can no
 " more comprehend what infinite Knowledge is,
 " than it can receive it. Such a Knowledge may as
 " well reside in a created, limited Understanding,
 " as be distinctly and explicitly conceived by it.
 " Here again we shrink and dwindle in our own
 " Eyes with regard to our *Knowledge*, as much as
 " we did before in respect to our *Presence* and
 " *Duration*. Vain Man indeed would be wise !
 " When he first opens his Eyes, he is ready to
 " fancy he takes in the whole Compass of Being ;
 " that nothing can escape him ; that his Under-
 " standing is *capacious* enough to lodge all Truth,
 " if it does not *actually* lodge it. But this is only
 " before he knows himself, that he thinks so high-
 " ly of himself. And how shall he know himself ?
 " One way is, by acquainting himself with God.
 " Let him turn his Eyes to this glorious Being, let
 " him consider that nothing is distant, nothing
 " concealed, nothing intricate in respect of his
 " Knowledge, that his Understanding is the Mea-
 " sure of all Truth, as his Power is of all Possibi-
 " lity ; let him meditate a while on these Things,
 " and he will be sensible that whereas he was ready
 " to imagine he knew all things, comparatively
 " speaking, he knows nothing. That at best he
 " can only *darken Counsel by Words without Know-*
 " ledge,

ledge, and utter Things which he understands not, Things too wonderful for him:

In like Strains does this pathetic Orator speak of the Divine Omnipotence, and of the moral Attributes of God. His practical Reflections on this exalted Subject are also excellent. I have here subjoined some Passages of them.

First, says he, "Let us adore this incomprehensible Being. — Our Souls should prostrate themselves in his Presence, be filled with an humble Awe and Admiration of a Being so transcendently glorious, and regard themselves and all created Nature, with whatever it has of Beauty, Value or Excellencies, as nothing in Comparison of him. This great God *bumbles himself to behold the Things which are done in Heaven; Lord, what is Man, that thou art mindful of him? or the Son of Man, that thou visitest him!* We may with the justest Reason ask, as Solomon does in his Prayer at the Dedication of the Temple; *Will God in very deed dwell with Man upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee!* And which is more, all the Angels of Heaven have not Minds capacious enough to receive thee; their Thoughts are not equal to thy Perfections! And will this God dwell with Men? Converse with them? Invite them to come before him as his People and the Sheep of his Pasture? Encourage their Addresses; and accept their Prayers and Praises? It is because the *Goodness* of this God is infinite as well as his other Perfections, that He does not only thus admit us into his Presence now, but will hereafter receive us into the nearest Acquaintance with him of which our Minds are capable, reward our imperfect Services with Happiness inconceivable, and make our Happiness eternal. The

" more

“ more Cause have we to admire and adore him,
 “ and to *serve him with Reverence and godly Fear.*
 “ The greater his Condescension, with the greater
 “ Astonishment as well as Love should we draw
 “ nigh unto him. Let not the Goodness of God
 “ lessen him in our Eyes, when we pay him our
 “ Homage and Worship. False Greatness keeps
 “ itself at a Distance, that it may excite a false Re-
 “ verence; but God being infinitely Great, the
 “ nearer we approach him, the more surprised
 “ shall we be at the View of his incomprehensible
 “ Glory.

2. “ Whenever we are *thinking or speaking of*
 “ God, let us *carry this in our Minds, that he is*
 “ *Incomprehensible*: For this will influence us to
 “ think and speak of him with a Reverence and
 “ Humility due from poor finite Creatures to their
 “ infinite Creator, and be a Check upon our rest-
 “ less and sinful Curiosity, making us very cautious
 “ how we pretend to a Knowledge which exceeds
 “ the Faculties God has given us.—Certain it is,
 “ that the more we consider and know on this
 “ Subject, the more sensible we are of our Ig-
 “ norance. As in respect of the *Extent* of the
 “ *Creation*, vulgar Minds knowing but little of it,
 “ besides what Sense immediately suggests to them,
 “ look upon what Philosophers say of the Distance
 “ of the heavenly Bodies, as extravagant; while
 “ the best Philosophers, finding that the more ex-
 “ act their Observations are, the more the Scene
 “ enlarges, wisely conclude, that it is not for Men
 “ to set Bounds to the Immenity of God’s Works;
 “ Thus it is in regard of the Creator, of their infi-
 “ nite Distance from whom none are so thoroughly
 “ convinced, as they who make the nearest Ap-
 “ proaches to him. However, there is one *Caution*
 “ to be observed here, that Men do not suffer their
 “ *Respect* for the *Deity* to betray them into a *blind*,
 “ *Submis-*

“ *Submission* to the *Absurdities* and *Contradictions* of
 “ *Men*, under a Pretence that we are no Judges
 “ of these Things. Thus the *Papists*, pressed
 “ with the numerous *Contradictions* involved in
 “ that monstrous Doctrine of *Transubstantiation*,
 “ take Refuge in the almighty Power of God,
 “ which, say they, extends to Things we are not a-
 “ ble to comprehend. And in like manner, some
 “ among ourselves, when they advance Notions
 “ which contradict all our natural Ideas of the *mo-*
 “ *ral* Attributes of God, being conscious their Te-
 “ nents are indefensible upon the Foot of Reason, or
 “ of Scripture fairly and critically examined, cry
 “ out, that these things are too *deep* for us to *fa-*
 “ *thom*; that Justice and Goodness in God are
 “ quite different things from what they are in Men,
 “ And thus, by a *Shew* of *exalting* God, and
 “ *bumbling* Man, they think to carry their Point;
 “ and have indeed too much Success with *weak*
 “ and *timorous* Minds. But, in short, it is not the
 “ *Deity* whom they exalt, but *themselves*, from
 “ whose *sovereign* Dictates they will allow of no
 “ Appeal. These Men go much too fast. Instead
 “ of proving that their Doctrines *are true*, or even
 “ that they *may* be true, which certainly is the first
 “ thing that ought to be done, their way is, to take
 “ it for granted, that they are in the right; and
 “ then in order to stop all Examination, to give
 “ hard Names to those who presume to make any
 “ doubt of it. All that God expects from us is,
 “ that when the Truth of any Thing relating to his
 “ Nature, or to his Conduct towards Mankind, is
 “ *clearly* and *fully* made out from *Reason* and *Scip-*
 “ *ture*, we should not reject it *merely* because we
 “ cannot *get over* all the *Difficulties* with which it
 “ is attended; a Case not at all to be wondered at,
 “ when our own Imperfections, and those of the
 “ present State are considered: Not that we should
 “ take

“ take Things *without* Proof, upon the confident
 “ Assertion of Men as fallible as ourselves: Not
 “ that we should believe Things of God, which are
 “ *impossible* in themselves, or manifestly *disbonour-*
 “ *able* to him. For it is absurd to suppose that
 “ Reason, or any true Revelation, should afford a
 “ Proof of the Truth of such Things as these.
 “ While we are contending for the Infinity of God’s
 “ Perfections, we must take care how we believe
 “ such Things of him, as imply the greatest Im-
 “ perfection, and are, in their natural Consequen-
 “ ces, destructive of the very Notion of a God.

In the last Sermon on this Subject, our Author e-
 vinces the Impossibility of Man’s finding out the
 Works of God to Perfection. And here he dis-
 tinctly considers the Works of *Creation* and *Pro-*
vidence.

1. “ As to the *Creation*, says he, we easily disco-
 “ ver that this Work of God is *perfect*: Not *absol-*
 “ *utely* so, but with regard to the Ends for which
 “ it was made, which it compleatly answers. We
 “ discover innumerable Marks of the most con-
 “ summate Skill, wherever we cast our Eyes; and
 “ when we have surveyed the amazing Structure,
 “ tho’ with a transient Glance, cannot forbear cry-
 “ ing out, *verily this is the Temple of God!* he
 “ *made*, and he *inhabits* it.—But if the World
 “ be framed with perfect Wisdom, — yet our
 “ Wisdom is not always sufficient to trace it out.—
 “ We cannot perfectly understand the *Production*
 “ and *Disposal* of Things at first; their *Causes* and
 “ *Operations* in the stated Course of Nature; nor,
 “ finally, the *Reasons* and *Ends* for which all
 “ Things are, and their exact *Correspondence* to these
 “ *Ends*.” Mr. Grove descants on each of these three
 Heads, and then goes on to shew how inscrutable
 the Works of the Divine Providence are also.
 “ We can easily demonstrate there is a Providence,
 L “ and

“ and that this Providence, in all the Dispensations
 “ of it, must be consonant to the Perfections of that
 “ God whose Providence it is; but we can by no
 “ means fathom all the Depths of it.” Some of
 the more remarkable Instances, in which the Un-
 searchableness of the Ways of Providence appears,
 are these following:

1. “ God’s Manner of dealing with the *Race* of
 “ *Mankind*; that he has been pleased to suffer such
 “ a State of Things as the present to take place;
 “ a State so full of *Sin* and *Confusion*, of *Imperfec-*
 “ *tion* and *Misery*; that by one Man *Sin* should en-
 “ *ter into the World*, and *Death* by *Sin*; that the
 “ Posterity of *Adam* should be so far involved in
 “ the Effects and Consequences of his Apostacy, as
 “ to derive from him a Proneness to *Sin*, an Inheri-
 “ tance of Cares, and Grief, and Suffering, and a
 “ Necessity of Dying: That they are farther ex-
 “ posed to be led astray by the false Opinions which
 “ they imbibe in their Education, the Prejudices
 “ and evil Customs which grow up with them, and
 “ have taken deep Root before they are in a Con-
 “ dition to know the Danger of them, and to op-
 “ pose them; that God should permit this unhap-
 “ py Race of Creatures to run into such a general
 “ Defection from him, under the seducing Influence
 “ of evil Spirits, who tempt them with too
 “ much Success to a thousand Things equally op-
 “ posite to the Honour of God; and to their own
 “ Peace and Happiness. The Cause of *Evil*, both
 “ *moral* and *penal*, of *Sin* and *Misery*, its first En-
 “ *trance* into the World, and continual *Progress* and
 “ *Increase*, has very much puzzled those who have
 “ seriously inquired into it, and have had only
 “ Reason for their Guide. We have Ground suffi-
 “ cient to believe from the Wisdom and Goodness
 “ of God, from the Testimony of natural Con-
 “ science, from the many Comforts and Blessings
 “ of

“ of Life, and those *tender Mercies* of the most
 “ High, which are *over all his Works*; from these
 “ and other Considerations, we have abundant
 “ Reason to be satisfied, that God has not aban-
 “ doned Mankind to a Necessity of Sinning in this
 “ World, and Perishing in the next; that this is
 “ not the final and most perfect State of Things,
 “ but that a better may be looked for; where every
 “ one may be happy in some Degree, who im-
 “ proves the Light and Advantages he has, not-
 “ withstanding his Sins which he repents of, and
 “ the Imperfection of his Attainments in Virtue.
 “ So much as this we may conclude from our na-
 “ tural Notions of God, and the present Appear-
 “ ances of Providence. But, however, there still
 “ remains a great deal of Mystery in this Pro-
 “ ceeding; we do not clearly comprehend, the
 “ Expediency of it, and the Preferableness of this
 “ to any other Way in which he might have or-
 “ dered Things, with regard to the human Race.
 “ We are, after all, obliged to own, that *Clouds*
 “ *and Darkness are about the Throne of God, that*
 “ *Justice and Judgment be the Habitation of it,*
 “ *and Mercy and Truth go before his Face*: That
 “ there are secret Things which belong only to
 “ him, and which it would be the highest Pre-
 “ sumption in us to fancy we can penetrate.

2. “ The Providence of God, as exercised over
 “ his Church, is beyond our decyphering. —
 “ The Church was coeval with the World; but
 “ had never the same Bounds. So far from it,
 “ that, alas! this Divine Society was, for a long
 “ time, confined within the Inclosure of a single
 “ Family, and did not extend beyond a single
 “ Nation, and that, comparatively, a small and
 “ inconsiderable one, till some thousand Years af-
 “ ter the Creation. Now, since God vouchsafed
 “ to dwell with Men in this extraordinary Way,

“ why was the Number so exceeding small, who
 “ enjoyed this Privilege? Why was the Church,
 “ which God has planted in the Earth, and secured
 “ by a Succession of Miracles, like a narrow Spot
 “ of fruitful Ground, in the Midst of a vast and
 “ barren Wilderness? How has it come to pass,
 “ that this sacred Community, at the same time
 “ that it has been the favourite Object of Provi-
 “ dence, has lain open to Invasions from foreign
 “ Enemies? Been over-run with Errors and Cor-
 “ ruptions to that Degree, in some Ages, that the
 “ true Religion has been almost buried under them,
 “ and hardly visible? Been rent by intestine Divi-
 “ sions, and laid waste by Persecutions? Inasmuch
 “ that they who have kept closest to the Rules of
 “ the first Institution, have fared worse than the
 “ great Corrupters of Religion; have been treat-
 “ ed as Enemies and Apostates, and very seldom
 “ prove the rising Side? — What can we say to
 “ these Things? Or how remove the Difficulties
 “ that offer themselves to our Thoughts? We are
 “ fully persuaded of the Truth of what the Apostle
 “ Paul saith, that *by the Church is known the ma-
 “ nifold Wisdom of God*; but then it is chiefly
 “ *to the Principalities and Powers in heavenly
 “ Places*, that is, to the angelical World, that this
 “ Wisdom shines forth at present, as they only are
 “ particularly spoken of in that Place. We too
 “ discern some Rays of this glorious Wisdom, e-
 “ nough to convince us, that the great Design of
 “ Providence, as it respects the Church, is admi-
 “ rably formed, but not enough to dispel the
 “ Darkness which dwells upon this Subject; and
 “ does sometimes almost eclipse the Beauty of the
 “ Divine Government.

3. In the third Place, our Author shews the Im-
 possibility of accounting for God's providential
 Dealings

Dealings with Kingdoms, Nations and Families.
And then,

4. If we come down to particular Persons, two Questions, he says, arise, concerning the Providence of God, which will be for ever inexplicable. "That all Things come alike to all; that there is one Event to the Righteous, and to the Wicked; to him that sacrificeth, and to him that sacrificeth not; has been a Stumbling-block to a great many, who have been in so much haste to see a visible Distinction made between Men, suitable to their moral and religious Character, that they have not been content to wait till they saw it done in another Life, which is the properest Place for it. The main Difficulty here, as I apprehend, is not that there be just Men, to whom it happeneth according to the Work of the Wicked; and wicked Men, to whom it happeneth according to the Work of the Righteous: For unless God were perpetually breaking in upon the natural Course and Order of Things, by a kind of miraculous Interposition, such a promiscuous Distribution of Events must ordinarily be; and indeed many valuable Ends are answered by it, whether the good Man be afflicted or the Sinner prosperous. But the most incomprehensible Thing in this Part of the Divine Conduct is, that while we are taught to pray to God for the good Things we want, and that he would prevent or remove the Evils we feel or fear, and believe there is a great deal of Foundation for such Prayers, and Benefits to be expected from them; yet God does not see fit to confirm our Faith of this Matter, by such clear and remarkable Answers to our Prayers, as can be attributed to nothing else, but to God's Acceptance of them. We are taught, and we believe, that all things work together for Good to them that love

" God : But how they do this, in some Cases and
 " Circumstances, we do not perceive, and can
 " hardly guess. If the most eminent, both for
 " Grace and Wisdom, were to chuse the Condi-
 " tion, in which, upon the fullest and most impar-
 " tial View of Things, they judged they should
 " most promote their own real Interest, and be
 " most serviceable to others ; they would not make
 " the same Choice which God does for them.
 " There are other Occurrences which set our busy
 " Thoughts a working, without being able to ex-
 " tricate themselves ; as when Persons who are best
 " qualified both by Inclination and Capacity to
 " serve God and their Generation, and to do Good
 " to Mankind, are not favoured by Providence
 " with answerable Opportunities for it ; or after they
 " have furnished themselves by their own Industry,
 " and are furnished by Grace and Nature for Use-
 " fulness, are by Death called out of this World
 " when their Presence is most needed in it : Such
 " Instances are common, and yet more surprising
 " when we compare them with the Examples of
 " those whose Lives are drawn out at a great
 " Length, tho' it be neither to their own nor their
 " Fellow-creatures Advantage.

Our Author says, we shall not think it strange,
 that the Works of Providence are thus inscrutable
 to mortal Men, if we consider the Reasons why
 they are so: A few of these he has enlarged
 on.

1. We have not a thorough Insight into the Na-
 ture of Man, as we ought to have before we pre-
 tend to a comprehensive Knowledge of Divine Pro-
 vidence — Could we discover the secret Springs
 " of the human Frame, how they are acted upon,
 " and how they act ; how the Soul in its Operations
 " is influenced by the Body, as the Body is by the
 " Impressions of outward Objects ; could we fur-
 " ther

“ ther see what is particular in the Tempers and
 “ Constitutions of Men of different Climates, and
 “ Nations, and even of the same, we shou’d then be
 “ able to form a much better Judgment, how the
 “ Dealings of Providence with Mankind agree
 “ with that Nature he has assigned them, and how
 “ the different States and Events of Men’s Lives
 “ are adapted to their different Dispositions; ei-
 “ ther to correct those who are bad, or improve
 “ and perfect those who are good.” Again,

2. The Ends of Providence are unknown to us,
 or known very imperfectly.— “ Of so much we are
 “ certain, that the Glory of God in the Manifest-
 “ tation of his Attributes, is the general End in
 “ which all the Parts of his Providence center and
 “ unite; as likewise that another End, subordi-
 “ nate to this in his Government of the lower
 “ World, is the Happiness of Mankind, on Con-
 “ dition they behave well in a State of Trial. But
 “ then the great Question here is, how this State of
 “ Trial is to be ordered, that it may most illustri-
 “ ously declare the Glory of God, and comport
 “ with other Designs which God has in this and
 “ different Parts of the Universe? For we must
 “ consider, that the Universe is of wide Extent;
 “ that Man is not the only Creature of God; that
 “ there are other reasonable Beings besides those
 “ upon this Earth; and that there may be, and
 “ very probably is, a Connection between the De-
 “ signs of Providence, which are carrying on in
 “ the several Parts of the Creation: So that what
 “ is done in one World has some Dependence up-
 “ on what is done in another; and God does not
 “ act exactly after the same Manner in any one
 “ Part of his universal Empire, as he would do if
 “ his Providence was confined alone to that.—

Again,

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3. It

3. It is but a small Part of the Divine Providence here below, that comes under our Notice.——

“ We know but little of the Events that are co-
 “ temporary, I mean of those that appear in that
 “ small Space of Time which we spend upon the
 “ Earth. For one Event which we are Witnesses
 “ to, or receive from Report, with all its Circum-
 “ stances, there are Thousands and Millions which
 “ are out of our Reach, and pass away in the
 “ Croud of Things. If to these we add all those
 “ Events and Dispensations of Providence, which
 “ have filled the many Years and Ages that have
 “ run out since the Creation of the World, with all
 “ those which are yet to come before the final
 “ Consummation of Things; must we not blush
 “ to reflect, that when we are shut up within such
 “ narrow Limits both of Place and Time, we
 “ should erect ourselves into Judges of that Provi-
 “ dence which orders the Affairs of the whole
 “ World, in every Period of it throughout all
 “ Generations.—— This is infinitely more absurd,
 “ than if one should take any Master-piece of hu-
 “ man Art, as a Poem, a History, a Painting,
 “ and make a Judgment of the Work or the Au-
 “ thor, by examining some of the Materials, with-
 “ out considering them as put together and formed
 “ into one regular Work. Let us therefore wait
 “ till things are brought to their final Issue, and
 “ the whole Council of God in his Providence be-
 “ ing executed, is laid before us at once; and then
 “ shall we join with the victorious Saints in singing
 “ the Song of *Moses* and of the *Lamb*; saying,
 “ *Great and marvellous are thy Works, Lord God*
 “ *Almighty! just and true are thy Ways, thou King*
 “ *of Saints!*

I think the foregoing Citations are fully sufficient to convince the Reader, of the Value of these post-
 humous

humorous Discourses of the Reverend Mr. *Grove*; and therefore I shall desist from multiplying them any farther; adding here only, that when he is treating on more practical Subjects, he handles them with the like Judgment, and with a most persuasive Eloquence. The Titles of the Sermons in the second and third Volumes are these following:

Vol. II. Sermon. I, II, III. Of the Vanity of human Life—and of our Ignorance of what is good for Man in the present State: From *Eccles. vi. 12.* Sermon. IV, V. The Vanity of the present State consistent with the Perfections of God: From *Rom. viii. 19—22.* Sermon. VI, VII, VIII. Of *Abraham's* offering up his Son: From *Gen. xxii. 1, 2.* Sermon. IX, X. The Sufficiency of a standing Revelation to bring Men to Repentance: From *Luke xvi. 30, 31.* Sermon. XI, XII, XIII. Of Inconsideration: From *Isaiah i. 3.* Sermon. XIV, XV. The Corruptions among Christians no good Objection against the Gospel: From *Gal. ii. 17.*

Vol. III. Sermon. I, II. The great Rule of Equity explained, recommended and demonstrated: From *Matt. vii. 2.* Sermon. III, IV. Of the Cause and Remedies of Men's Inconstancy in Religion: From *Hosea vi. 4.* Sermon. V. Instances of Inconstancy in good Men: From the Text last mentioned. Sermon. VI. Jesus the holy, and anointed of God: *Acts iv. 27.* Sermon. VII, VIII. The Providence of God vindicated in permitting the Sufferings of Christ.—The Sufferings of Christ no just Objection against the Divinity of his Mission: From *Acts iv. 27.* Sermon. IX, X, XI. The Nature of religious Joy—Rejoicing in the Lord the Privilege and Duty of the Righteous; From *Psalms xcvi. 12.* Sermon. XII. Of walking worthy of God: From *1 Thess. ii. 12.* Sermon. XIII. The Duty of Praise and Thanksgiving; From *Psalms cxxxvi. 1.* Sermon. XIV. A funeral

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neral Sermon for a young Lady: From *John v.*
28. 29.

Volume IV. Contains Essays on several curious Subjects, metaphysical; moral, and critical. The *First* is, A brief Demonstration of the Being and Attributes of God: To which is added an Argument for the Unity of God. The *Second* is on Reason, as it relates to Morality. The *Third*, on human Liberty. The *Fourth*, on the Terms of Christian Communion. The *Fifth*, an Inquiry how far Children are concerned in the Sins of their Parents. The *Sixth*, on the Government of the Passions. The *Seventh*, an Inquiry into the true Sense of *Psalms* viii. 3, 4. The *Eighth*, an Inquiry into the true Sense of *Matt.* xxvii. 46. The *Ninth*, an Inquiry into the true Sense of *1 Cor.* xv. 19.

ARTICLE XII.

Literary News.

L O N D O N.

Charles Davis in *Pater-noster-Row*, and *Thomas Woodward* at the *Half-Moon* between the *Temple-Gates*, Printers to the *Royal Society*, have just published *ELEMENTS of the Art of Assaying METALS. In two Parts. The first containing the Theory, the Second the Practice of the said Art. The whole deduced from the true Properties and Nature of Fossils; confirmed by the most accurate and unquestionable Experiments, explained in a natural Order; and with the utmost Clearness. By JOHN ANDREW CRAMER, M. D. Translated from the Latin. Illustrated with COPPER-PLATES. To which are added, several Notes and Observations*
not

not in the Original, particularly useful to the English Reader. With an Appendix, containing a List of the chief Authors that have been published in English upon Minerals and Metals.

This Work, in the Original, has been well spoken of. The Reader has therein, that Part of Chymistry, which consists in a strict Examination of Minerals, by Means of a proper Apparatus. The Author, in his Preface, tells us, he has calculated it chiefly for the Use of such Lovers of Chymistry as apply themselves to the Study of Mineral Matters. For this Reason, supposing that some of the commonest Chymical Preparations are in some Measure known to the Peruser, he has been very short about them, when he has Recourse to them in the practical Part of the Docimastical Art; except perhaps in some Places, that require a more particular Description, as being little taken notice of in the common Chymical Processes. Therefore, he has previously given a short and special Theory of this Art, that those who come to the Processes, might already be acquainted with the necessary Preliminaries; that by this Means the Learner might be more compleatly instructed in the making of the Apparatus, and the different Manners of Proceeding be more easily understood.

He has begun this Theory, as he farther tells us, with an Explication of the less compound Objects of the Art, that these being found pure, might be distinguished by their outward Form, or by the lightest Trial, especially in the Fire. —

And as it is no small Help towards a solid Knowledge of compound Minerals, to know the Action of the simple ones upon each other; he has, for this Reason, explained the Virtues of the *Mensstrus* in the second Chapter. He has not indeed, he says, compleatly treated on this Matter; that is, so far as it is known from the Experiments hitherto made; because

because it cannot be exactly known otherwise than from the Processes themselves. Therefore, he has inserted very few of these, and even none but such as may be confirmed by the easiest Trial. — He has, for the same Purpose, given a Description of the Instruments. —

The Authors from whom he has borrowed any thing, are Dr. *Stahl*, Dr. *Henkel*, Mr. *Erker*, and *Agricola*.

He has divided these Elements into two Parts. The former consists of six Chapters. In the first, we have the Definition and Object of Assaying; and then the Doctrine of Metals, Semi-Metals, Salts, Sulphur, Stones and Earths.

In the second, he sets forth the Nature and Preparation of Docimastical *Menstrua*; for Instance, I. Of *Metals*, and their Products, considered as *Menstrua*. II. Of *Semi-Metals*, considered as *Menstrua*. III. Of pure *sulphureous* or oily Bodies, considered under the same Character. IV. Of *Salts*, so considered. V. Of *Sulphur*, considered as a *Menstruum*. VI. Of *Cements*. VII. Of the simpler and reductive *Fluxes*.

The third Chapter contains an Account of the Vessels, Furnaces, and other passive Instruments, necessary for the conveniently and accurately perfecting of Docimastical Operations.

And now, having in the first Chapter given us an Idea of the simpler Minerals, and, in the second, shewn their principal Actions upon each other, as far as they can be so disposed by the Help of a moderate Knowledge of the chymical Art; our Author proceeds, in the third Chapter, to explain the Nature of those Bodies, which being composed of the foregoing, are found natural in the fossile Kingdom. As I. *Sulphur*, and sulphureous Minerals. II. *Arsenick*, and arsenical Minerals. III. *Ores* in general. IV. *Iron*, and its Ores. V. *Copper*,

per, and its Ores. VI. *Lead*, and its Ores. VII. *Tin*, and its Ores. VIII. *Silver*, and its Ores. IX. *Gold*, and its Ores. X. *Mercury*, and its Ore. XI. The *Regulus* of *Antimony*, and its Ore. XII. *Bismuth*, and its Ore. XIII. *Zink*, and its Ore. XIV. *Vitriol*, and Vitriolic Minerals. XV. *Al-lom*, and the Minerals out of which it is extracted. XVI. *Common Salt*. XVII. *Borax*. XVIII. *Nitre*.

The Knowledge of the History of these, our Author assures us, has a vast Utility in fitting a Person for, and carrying him thorough the practical Part of *Affaying*; for he who is well-versed therein before-hand, will escape the Expence and Trouble of many vague Experiments, which he would be obliged to make, if altogether a Stranger to the several natural compound Bodies.

In the the fifth Chapter we have the Doctrine of *decimastical* Operations, with an Explanation of the Terms relating thereunto.

In the sixth, which is the last of the first Part, we have a Detail of the Effects and Uses of the said Operations in divers Arts and Sciences.

The second Part of this Treatise is entirely practical, including eighty-five Processes.

There are six folding Copper-Plates belonging to this Volume, the Size of which is *Octavo*, and the Pages 470, not including an Index, Preface, Table of Contents, &c.

L I N D A U.

The *Bibliothèque Germanique*, in the Literary Article under this City, informs us, that M. *John George Schnell*, a Minister there, known by a Dissertation on the Manner of the ancient Christians celebrating *Easter*, had made ready for the Press, a large Treatise on that important Subject, as it is there

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there called. He entitles it, *Historia Paschalis Novi Testamenti*: And therein he discourses not only on the Feast of our Lord's Resurrection, but likewise the Holy Week preceding it, the Customs of that Season in the several Ages of the Church, and the Controversies that have divided the World, concerning the proper time of its Observance.

G O E T T I N G E N.

I. Mr. *Segner*, a Doctor and Professor of this University, has published some time ago, an Academical Exercise, containing Experiments and Remarks on the Cold of the Year 1739: By which it appears, that there has not been such a Winter since the Year 1669; considering it only with Regard to the Degree of Cold on the 10th of *January*, N. S. and without reckoning its long Duration.

II. Mr. *Haller* has printed an Account of two *Botanic Voyages*, which he made in 1738 and 1739: The first to *Huriz*, the latter into *Switzerland*, his native Country. They are entitled *Iter Helveticum*, and *Iter Hercynicum*. They are in *Quarto*.

III. *Dissertatio qua Regis Italiae Athalarici Edictum de elegendo Papa, Romae in Tabula marmorea ante Atrium S. Petri omnium oculis expositum illustratur.* Dr. *Heumann*, we are told, composed this Piece, on Occasion of the last Conclave, which by Reason of its long Continuance drew the Attention of all *Europe*. The Author having, like a good Critic, explained *Athalaric's* Edict concerning the chusing of the *Roman Pontiffs*, concludes his Discourse with this Advice: That it would be mighty well, if the *Roman Catholic Kings*, together with the Emperor, would save the Cardinals the Labour of those Elections, and take the Trouble of them upon themselves.—This would hardly be a Means of shortening them.

T H E



THE
HISTORY
OF THE
WORKS of the LEARNED.

For SEPTEMBER, 1741.

ARTICLE XIII.

A Treatise of Diseases in General. *Wherein the true Causes, Natures, and Essences of all the principal Diseases incident to the human Body, are mechanically accounted for and explained, and their respective Intentions of Cure assigned upon the same Principles. To which is subjoined, A System of Practice, applied to each Disease, and constituted upon the same most legitimate and solid Principles of mechanical Reasoning. The Prescriptions in English. All rendered familiar to every Capacity; and digested (for Method's sake) into seven Books. With an Appendix, containing a Philosophical Essay on the Nature, Properties, Action, Use and Abuse of Quick-silver. Comprehending a cursory View of the wonderful Virtues and Properties of Antimo-*

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ny and Steel. In two Volumes Octavo. By Charles Perry, M.D. † London: Printed for C. Davis, in Pater-noster-Row, Printer to the Royal Society. 1741.



IN the Dedication of this Work, to Sir *Hans Sloan*, our Author notes, that
 “ It has long been, and is at this
 “ Day, (notwithstanding the great
 “ Improvements and Embellishments,
 “ which the last half Century has added, both in
 “ the Theory and Practice) a general Complaint,
 “ that the State of Physic lies yet in comparative
 “ Darknes and Uncertainty; and that it has not
 “ effectually rescued itself from the Yoke and Tyranny of *Empericism*.” That this is the deplorable Case with regard to some foreign States, he is convinced by his own Observation; but how applicable it is to the Faculty at home, he leaves to the Decision of his Patron. However, tho’ he declines deciding upon this Point, he presumes to make a modest Conjecture, upon the Authority of common Report, corroborated by several Treatises which have the Honour of his immutable Favour, that the *British* Nation is superior to her Neighbours, in her Advances towards rendering Physic truly a Science. But nevertheless, when he considers that we have, or have had, among us, such Exemplars and Monitors as the Writings of *Mead, Freind, Morgan, Cheyne, Wainwright, Arbuthnot, Pitcairn* and *Keill*, he is astonished that so necessary and important a Design is not yet farther advanced; and that a general System, or *Codex*, has not

† This Gentleman, after residing some time at *Leghorn*, from whence he dates the Epistle Dedicatory prefixed to this Work, is now, I am informed, in *Egypt*.

“ been

" been compiled, accounting for and explaining
 " the whole Catalogue of Diseases, with all their
 " most common and notable *Phænomena*, in a ra-
 " tional or philosophical Light." The Invalidi-
 ty of Theories, as they now stand, and the Insuffi-
 ciency of the most diligent and accurate Observati-
 on added to them, appearing daily in numerous In-
 stances, render the Accomplishment of such an Un-
 dertaking as this highly desirable: And it is, our
 Author says, much to be wished, " that all Pro-
 " fessors, and other Teachers in the Faculty, and
 " especially all such as shall futuramente write and pub-
 " lish for the Benefit and Improvement of the
 " Science, would discuss Things rather in a ratio-
 " nal and philosophical, than either in an historical
 " or a mathematical Light." Concerning this Per-
 formance of his before us, he flatters himself, " it
 " will (tho' given rather as a Sample or Model,
 " than as a finished Piece) be of great Use and Be-
 " nefit, considering the Narrowness of its Limits:
 " For he has endeavoured thro' the whole to come
 " up as near as possible to the Title; that is, he has
 " brought not only every momentous Disease; but
 " likewise every momentous Symptom of the Dis-
 " eases treated on, to the Test of a mechanical Ex-
 " planation. Besides which, he has stated their
 " respective Intentions of Cure, and instituted a Sy-
 " stem of Practice for each, upon the same Plan;
 " and afterwards (in several particular Diseases, at
 " least) he has referred the Medicines prescribed
 " to the Intentions laid down: Whence it plainly
 " appears, how justly and exactly they quadrate
 " one with the other." He congratulates himself
 upon " having done this Work all imaginable Ju-
 " stice, by procuring it the Adoption of a Person
 " who is not only Head of the most illustrious Fa-
 " culty of Physic in the World, but is likewise u-
 " niversally known and acknowledged for his su-

“ perior Talents, Erudition, and Candour: And
 “ he judges that, perhaps, he may obtain more
 “ Credit in the public Estimation by this Appeal,
 “ than by the Work itself.”——But be the Fate of
 this as it will, he shall, he says, rest perfectly easy
 and contented, “ under the comfortable Retrospect
 “ of a sincere Intention to contribute thereby to the
 “ Good of a Science, in which the Good of all hu-
 “ man Kind is intimately concerned and interest-
 “ ed.

Thus much we have taken in Favour of this
 Treatise from the Author's Epistle-dedicatory. In
 the Preface we have a further and yet stronger Re-
 commendation of it: As it is easy to perceive in ge-
 neral; tho', verily, what is offered with this View,
 is so blended with Things of a somewhat different
 Nature, such as Censures, Lamentations, Advices,
 &c. that it is not without some Difficulty the Reader
 can form a connected and clear Idea of it.

Dr. *Perry* begins his Preface with an Observati-
 on borrowed from Dr. *Morgan's*, affixed to his
Philosophical Principles of Medicine, viz. That
Mens sana in corpore sano is the Sum (he will have
 it also to be the Measure) of human Felicity. *E-*
picurus was of the same Opinion, and it has been
 asserted, in Substance, by a great many others, be-
 tween his Time and the Writing of Dr. *Morgan's*
Principia. The Inference from this Axiom is,
 That “ he who shall advance the best and most ef-
 “ fectual Precepts, to restore Mankind to, or pre-
 “ serve it in, such a State, is undoubtedly the best
 “ Benefactor to his Fellow-creatures, with regard
 “ to their temporal State.” It is added, “ And a
 “ Man, who is conscious to himself of a Capacity
 “ to serve Mankind in so great and important a
 “ Point, would be inexcusable, as well to the Crea-
 “ tor

“ tor as the Creature, if he should neglect the least
 “ Opportunity of doing it.

Dr. *Morgan*, our Author says, has certainly exerted his best Endeavours, and consequently has discharged his Duty to the Public, how much soever he may have fallen short of his Aim and Design. And fallen short it seems he has: “ For tho’ Dr. “ *Perry* owns the above-mentioned Piece of this, “ extraordinary Gentleman to be truly learned and “ ingenious ; tho’ it must be allowed to be almost “ the first Attempt that has been made to rescue “ Physic from the Chaos of *Empericism*, to bring it “ to the Test of mechanical Reasoning, and to explain all the various *Phænomena* of Diseases, and “ the Operation of Medicines in the same Light ; “ tho’ it be not only a good Rudiment, but an excellent Monitor, worthy to instruct, prompt, and “ inspire the present and all future Ages, to prefer and pursue the same excellent and useful Design ; and tho’ it was the reading thereof that first “ inspired our Author himself with the Project of “ this Undertaking here before us ; yet it is, he “ says, only a general and superficial Essay ; and, “ as he fears, contains more Art, Learning, and “ Invention, than real Usefulness.

But whatever Deficiency may be found in Dr. *Morgan*’s Treatise, is, to be sure, more than supplied by this compleat Performance of Dr. *Perry*’s.

“ It may perhaps (he says) be thought a great “ Presumption, (by many Gentlemen of Learning “ Repute, and Character in the Faculty, who never took the Pains to consider Things in the “ Light of mechanical Philosophy) that he should “ attempt, in any-wise, to depreciate an accurate “ and compleat Knowledge and Acquaintance with “ what we properly call the *Leges Scriptæ Medicinæ* : But nevertheless, he flatters himself, he “ shall be able to clear that Point up ; and to “ make

“ make appear, (next to a Demonstration) that the
 “ most perfect and consummate Knowledge of the
 “ *Leges Scriptæ Medicinæ*, are not the only Requi-
 “ sites to form a good Physician.

The *Leges Scriptæ Medicinæ* he reckons up, as comprehending Anatomy, the History of Diseases, and the *Materia Medica*. But the Knowledge of these, tho' indispenably necessary to a Physician, is, he says, by no Means a sufficient Qualification for a Person of that Character. He pretends to offer certain Reasons for the Support of this Assertion: But he has not delivered those with Distinctness enough for me to say any thing about them. In this, however, he is clear, that every one who would be a Physician, after duly acquainting himself with the above-said Laws, should exercise his rational Faculties in the Solution of all mysterious Phænomena, but especially the Diseases incident to human Bodies. Hereby only the Practice of Medicine can be rescued from the *Chaos* of *Empericism*, from the narrow Limits which have confined it to an Art, and be raised to the Dignity of a Science.—A Change which will be highly to the Honour of the Profession, and greatly contribute to the Good of Mankind. This, I think, is truly our Author's Sense; but lest I should in any-wise have mistaken that, and to give the Reader also a fresh Sample of his close and elegant Diction, the original Passage here follows:

“ Every one who designs to exercise himself in so
 “ important a Sphere as the Practice of Physic,
 “ ought (after he has acquired a competent Know-
 “ ledge of Anatomy, and the animal Oeconomy;
 “ of the History of Diseases, with all Things rela-
 “ tive to it, and the *Materia Medica*) diligently to
 “ endeavour at the Culture and Improvement of
 “ his rational Faculties, and his natural Capacity,
 “ in solving and explaining all mysterious *Phæno-*
 “ *mena*; but especially the Diseases incident to hu-
 “ man

“ man Bodies. And it must be by this Means,
“ and this only, that the Practice of Medicine,
“ (the most excellent, as well as useful, in Nature)
“ can be rescued from the Chaos of Empericism,
“ from the narrow Limits which have chained it
“ down to the Appellation of an Art, and be raised
“ to the true Type and Dignity of a Science. —
“ A Change, which will at once reflect Honour
“ on the Profession, and greatly contribute to the
“ Good of human kind.

After all, tho’ he pleads so earnestly, in this Preface, for mechanical or philosophical Reasoning in Physic; yet he would not have it imagined that he is for reducing it into mathematical Theorems, or that he means to bring it to the Test of a mathematical Demonstration. On the contrary, he is quite an Enemy to any such Course.

Neither would he have it thought, that he is about to explode *wholfsome* Theories, and a diligent Observation of the Phænomena of Diseases, and the Operation of their respective Remedies: No, no! he acknowledges the Necessity of these Things. But nevertheless, after all, he says, a *well-shaped* Reason, and sound Judgment, ought always to sit as Umpire.

The Work before us is designedly calculated to dissipate the Darkeness and Confusion that *Systemarians* and *Methodists* have cast upon the medicinal Science; and as a Model of that philosophical Way of handling it, which our Author is here so strenuously recommending. He puts it into our Hands only as a Sketch, not as a finished Piece. He leaves to Time, and more able Pens, to raise so glorious and useful a Superstructure. “ How-
“ ever, this (he is confident) will (or may) be of
“ great and present Utility. And moreover, he
“ hopes, it will be sufficient to point out which is
“ the most useful and eligible Pursuit: And that

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“ the Method he uses, in explaining and account-
“ ing for the Causes, Natures and Essences of
“ Diseases, and in stating their respective Intentions
“ of Cure, will influence Mankind to the Choice
“ of it, and direct them in the Pursuit of it ;
“ which, as he is confident it will tend to the Be-
“ nefit of human kind, so it will amply recom-
“ pense him the small Pains he has been at.

We are now past through the Epistle-dedicatory and the Preface of this Work ; we have yet one Preliminary more to get over, e're we reach it ; and this is an INTRODUCTION : Wherein, “ be-
“ fore he descends to treat of particular Diseases ;
“ to define and explain their respective Causes, Na-
“ tures, and Essences ; to consider and set forth
“ their Intentions of Cure, and to propound and
“ recommend proper Instruments to execute such
“ Intentions ; ” Dr. *Perry* thinks proper “ to pre-
“ mise something concerning the Source and Origin
“ of Diseases in general,

Among the *Systemarian* Tribe, he notes, there are some who place the Source of almost all Diseases, in the Solids ; as either preternaturally rigid and tense, or too lax and flabby.

There are others of these Gentlemen, who attribute all Distempers to disordered Fluids : The Blood is too rare, thin, and rapid, or too thick and fizy.

That these are sometimes Circumstances in Diseases, and even subordinate Causes of them, is certain : But the judicious Physician should look to some more remote, on which these depend, and by which they are really produced. Several of these are assigned by our Author. The first he mentions is the *Air*.

The human Body may be regarded as an *Automaton*, framed by mechanic Laws ; and as it is the Work of an omnipotent Hand, so it is unquestionably

onably the most exquisite Piece of Machinery in Nature.

Daily Experience proves, that Clocks and Watches are subject to Disorders, and, considering the changeable Nature of the Air, (the Medium they move in) 'tis impossible they should be otherwise; for as the Air becomes rarer or denser than it ought to be, it will either retard or accelerate the Motions of these Machines proportionally. " How much more so, then, (as the human Body is infinitely more delicate in its Frame, and is composed of infinitely more Parts and Movements) must we be subject to Disorders and Diseases, from the very same Cause, *viz.* the Air we live and breathe in?

But the primæval Sources of most Diseases, acute or chronical, are Errors in our Accretions and Secretions; especially in the latter: And these (particularly that of Perspiration) are liable to ebb and flow, according as the Condition of the Air varies: To this Fluid we sometimes owe the closing up, or at least narrowing the Orifices of our excretory Pores, whereby the Freedom of Perspiration is obstructed. Sometimes, by its receding from its proper Temper, to the hot, thin, and rare, or to the cold, gross, and dense, it affects the expansive Force of the Air contained in our Blood-vessels, &c. by which means both the Fluids, and their containing Vessels, will be subject to Disorders; and it is, moreover, the Chanel, through which all pestilential and noxious *Effluvia* are conveyed to us.

Another Foundation of numerous Diseases (especially of the chronic kind) is an improper Use of the *Non-naturals* in general. But this Dr. Perry barely mentions; and returns to a further Consideration of those which he calls the two grand Sources of the Diseases we are incident to, *viz.* Errors in our

our Secretions and Accretions: And, in expatiating on these, he endeavours to explain and demonstrate how, and by what Mechanism, they produce the unhappy Effects aforesaid.

He observes, that our Aliments will prove injurious to our Constitution, in Proportion as they are too gross, impure, hard of Digestion, or immoderately taken. If imbued with any poisonous or other noxious Qualities, they will at least stimulate both the Solids and Fluids immoderately; excite preternatural Ferments in the Blood and Humours; and, perhaps, vitiate the whole Fluid, if not totally convert it into their own specific and morbid Nature. Nay, a voracious Meal, even of wholesome Food, shall sometimes cause a Surfeit, sufficient to bring on fatal acute Diseases, or to precipitate Persons into Maladies of the chronic kind.

That every Excess or Defect (but more especially the latter) in our Secretions, must sap the Foundation of Health, is, *Dr. Perry* thinks, the most obvious Truth in Nature.

And must be evident, if we reflect, *First*, That the Blood is a complex Fluid, composed of many particular kinds. *Secondly*, It is necessary in order to the Conservation of perfect Health, that the several Ingredients should maintain their due Proportions, and the whole Mixture a due State of Fluidity and Motion.

“ Things being thus circumstanced, indeed, it
 “ may then be compared to a well-tempered Sauce,
 “ where nothing is either predominant or deficient.
 “ Now it is plain, a Sauce so constituted will be
 “ pleasing to the Palate, as well as amicable and
 “ easy to the Stomach; and when it gets Passage
 “ into the Blood, will afford a benign wholesome
 “ Nourishment. Just so, in like Circumstances,
 “ will it be with the Blood, *viz.* when all its com-
 “ ponent

“ponent Parts are duly proportioned, in an absolute as well as a relative Sense: But as soon as this *Equilibrium* is broken, and that any one of the constituent Parts or Humours either lacks or exceeds bounds, the whole will become noxious and offensive.

The Doctor bids us marshal together, in our Mind, all the more remarkable Humours, or particular Fluids, of the Blood, and afterwards take a serious View of them. Several of these he nominates, and then says, “Now, is it reasonable to suppose, that any one of these (especially of those that are destined to be secreted in greatest Plenty) can either lack or exceed, in any considerable Measure, without exciting disagreeable Perceptions in the Body? No surely!

Some Effects he mentions of these Errors in the System; and then sums up the Argument, as he says, in the few following Words: “As there are, in animal Bodies, divers Humours, of different Natures and Qualities, as, some that are soft, slimy, balsamic, and mucilaginous; and others that are saline, sharp, and pungent; so, as the former and latter may become redundant, they will obtund and clog too much, on the one hand, or stimulate and irritate too much, on the other.

This Introduction closes with one short (but general, and, perhaps, in its Effects extensive) Rule, whereby to elude the Access of many of these Causes, on the one hand, and to prevent the Generation of the rest, on the other: *viz.* 1st, “Let all Persons (even in their Infancy, when under the Eyes and Directions of their Parents or Nurses, and so forward) be nourished with wholesome Food; which should be given only in moderate Quantities, and at proper Times, or rather at stated Periods. 2^{dly}, Let them be used
“to

“ to frequent Immersions in cold Water, or to cold
 “ Baths, if to be had. 3dly, As they advance in
 “ Age, let them be constant in the Practice of Rid-
 “ ing, and such other Exercises as their Strength
 “ and Constitutions will admit or allow of.

By these Methods duly pursued, the Doctor adds, the *Æquilibrium* of Nature will be preserved inviolate; the attractive Force, or due Flexure of the Solids, as well as the just and regular Circulation of the Fluids, will be maintained; the necessary Secretions continued; and a due Separation, and vigorous Action of the animal Spirits, supported. Under these Circumstances, every thing must fare well; the Mind as well as the Body will be *sui juris*, or (in other Words) in full Force and Virtue.

After what has been here quoted from our Author concerning the Deficiency of other physical Institutes, and the superior Excellence of his, the Reader may desire a Sample of this Performance, that he may be the better able to judge of it for himself; and this he shall have in the following Transcript of the second Chapter of the first Volume, where Dr. *Perry* treats of the Nature and Cure of the *EPILEPSY*; that terrible Distemper, for which an effectual Remedy must be of unspeakable Value.

“ The Symptoms of this Disease, says the Doctor, and the Manner of its Access, are so well known, as to need no Description here.

“ The *Epilepsy* (like some other Diseases of the nervous Tribe) generally attacks Persons periodically; tho’, perhaps, not at very exact Distances one Fit from the other, as is usually the Case in an Intermittent Fever.

“ For the immediate Cause, or *causa proxima*:
 “ This Disease appeals, either to a Deliquium of
 “ the animal Spirits; to a preternatural Reflux of
 “ them to the Brain; or else to their disturbed, con-
 “ fused

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“ fufed Motion in the Brain. But, whichfoever of
“ thefe may claim Preference to the others, as the
“ immediate Cause, the *caufa media*, or second
“ Cause, muft neceffarily exift, either in Difaffec-
“ tions and Depravations of the animal Spirits
“ themfelves, and the Nerves they flow in, (which
“ being granted, the Cafe is then absolutely and
“ ftrictly nervous); or elfe in an ill State of the Blood,
“ or ill Humours contained in it; which are criti-
“ cally thrown, and (as it were) periodically, upon
“ the nervous System; where, acting with a pre-
“ ternatural Stimulus, they agitate the animal Spi-
“ rits violently, put them into great Confufion,
“ reverse their natural and proper Motions, and
“ (as it were) fuffocate them.

“ The Explanation I have here given of the fe-
“ cond Cause, or *caufa media*, expreffes the true Ef-
“ fence of the Difafe. However, the laft men-
“ tioned is, in my Opinion, the principal Cause of
“ the Difafe; tho’ the Nerves and animal Spirits
“ may claim fome Share too: For, as a corrupt
“ Tree will infallibly bring forth corrupt Fruit; fo
“ a vitious Blood will, more or lefs, vitiate the
“ Nerves, and taint every Thing that is fecern’d
“ from it: And fo, *laftly*, the animal Spirits may
“ become in themfelves vitious, as well as the
“ Blood from whence they are derived.

“ Taking it for granted, then, that this Malady
“ has its principal Seat in the Blood; or, at leaft,
“ in noxious Humours which are there engender-
“ ed; we come now to inquire and scrutinize, fo
“ far as Conjecture will carry us, (for we can go
“ no farther) into their fpecific Natures and Qua-
“ lities.

“ The morbid Matter, productive of this Dif-
“ eafe, is, as I apprehend, no other than crude,
“ unconcocted Humours, which are daily and gra-
“ dually formed and heaped up in the Blood: And
“ when-

“ whenever a sufficient Quantity of the supposed
 “ morbid Humours is accumulated, they fall criti-
 “ cally, and, as it were, with one Consent, upon
 “ the Brain and capital Nerves, and so produce a
 “ Confusion and Suffocation of the animal Spirits.
 “ This Conjecture, I think, is not void of Reason.
 “ But I am the more confirmed in this my Opini-
 “ on, by Arguments drawn *a posteriore*: For, upon
 “ the Footing of this Supposition, I have succeeded
 “ very happily in the Cure of several Epileptic Pa-
 “ tients, by the Application of the following Me-
 “ thods:

Take fine Powder of Jesuit's Bark, dr. xij. Human Skull
 prepared, dr. vj. Best Myrrh, dr. ij. Castor, dr. j. *Mys-
 sibi's* Tincture of Steel, dr. v. Let them be rubb'd toge-
 ther in a Marble Mortar, until the Powder becomes of a
 brown or blackish Colour. To which add Rob of Elder,
 oz. iij. Syrup of the same, a sufficient Quantity; and
 make an Electuary of a soft Consistence, whose Dose is
 three Drachms. To be taken every six Hours, drinking
 after it three Ounces of the following Infusion warm.

Take Male Peony Root, oz. j. Valerian Root, oz. fs. Lime-
 tree Leaves, oz. j. Flowers of the Lilly of the Valley,
 Rosemary and Lavender, of each dr. iv. Seeds of Rue,
 dr. ij. Bruise them into a gross Powder, and infuse warm,
 for the Space of a Night, (the Vessel being close stopped)
 in White wine, oz. xl. afterwards strain for Use.

“ During the epileptic Paroxysm, it will be pro-
 “ per to advise Glysters, that are powerfully emol-
 “ lient, and gently irritating. A *Semicupium* and
 “ Frictions, applied to the depending Parts of the
 “ Body, especially the Soles of the Feet, may help
 “ to shorten the Fit.

“ But supposing an Epilepsy to proceed simply and
 “ purely from a nervous Origin; we must in that
 “ Case vary a good deal in our Attempts to cure:
 “ As for Example, instead of the above Method,

Take

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Take Native Cinnabar, human Skull prepared, of each dr. iij. Gum Sagapenum, Scruples iv. Asa-fetida Scrup. ij. Balsam Peru, a sufficient Quantity to make a Mass for sixty Pills. Let the Sick take five, three times a Day, at physical Hours; drinking after every Dose six Spoonfuls of the following Infusion :

Take Filings of Steel, Male Peony Root, of each oz. ij. Valerian Root, and Cassumuniar, of each oz. j. Arum and Zedoary, of each dr. iij. Flowers of Rosemary, Elk's Hoof, and Flowers of the Lillies of the Valley, of each oz. j. Beat all together in a gross Powder; which infuse cold three Days, in old Rhenish Wine, four Pints; and to every Pint, when strained, add Tincture of Amber, dr. ij.

Take Tincture of Hiera Picra, oz. iij. ss. Steel-wine, dr. iij. Make a Potion, to be taken early in the Morning, every fourth or fifth Day.

“ Where the Physician is doubtful concerning
“ the true Cause and Origin of the Disease, he may
“ experience both the Methods here laid down by
“ turns; and, I believe, he will very rarely fail of
“ Success, from one or other of them.

“ The first Process is particularly calculated to
“ eradicate the Cause of the Disease to which it is
“ directed, (and so, indeed, is the last); and, consequently, is fitter to be used in the Intervals, than
“ during the Fits. But the last Method may be
“ seasonably applied, either in or out of the Paroxysm, arising from the first supposed Cause, as
“ the last.

“ When the Disease shall be pretty well conquered and subdued, by the Use of the foregoing Medicines, Recourse should then be had to
“ Exercise (such as Riding on Horseback) and
“ Spaw Water. And these Things (including the
“ Use of the *Non-naturals*) will confirm the Constitution; and, in all Probability, prevent a
“ Relapse.

As

As the Epilepsy is one of the most terrible Distempers incident to human Nature; if Dr. Perry has been so happy, as he seems to think, in assigning the Causes, and prescribing the Cure of it, I look upon this Article as one of the most valuable I have ever inserted in the *History of the Works of the Learned*. However that be, the primary Intention thereof is answered, by shewing the Reader how our Author handles his Subjects. That this is done in a Manner highly conducive to the Advantage of those for whose Service this Undertaking was chiefly designed, he signifies to us in the following Passages, which are at the Close of the first Chapter, that treats of the Apoplexy, but which are equally applicable to all the rest. He there tells us,

“ In the Methods he recommends for the Cure
 “ of Diseases, he avoids Prolixity and Confusion,
 “ (Things which are calculated, more to swell the
 “ Volume, or for the Profit of the Bookseller,
 “ than to inform and instruct the Reader) and en-
 “ deavours to be as clear, perspicuous, and concise
 “ as possible.” And he flatters himself, “ that the
 “ judicious impartial Reader will agree with him,
 “ that the Definitions he has given of Diseases,
 “ with the proper Intentions or Indications of Cure
 “ that he has assigned, (as they result from differ-
 “ ent Causes in various Subjects) carry the Face of
 “ *Vraisemblance*; and also that the Instruments
 “ that he has recommended for the Cure, under
 “ the different Circumstances, are proper and well
 “ adapted to each particular Case.

“ In the Methods he recommends for the Cure of
 “ each Distemper, he affects being very concise
 “ and compendious; and has rather chosen to be
 “ more copious in pointing out the true Nature
 “ and Essence of the Disease, with its proper Inten-
 “ tions or Indications of Cure. These latter con-
 “ stitute

“stitute the real End and Design of this Under-
“taking; and the former is only incidental to it.
“*Dato morbo, est remedium invenire*, was a favou-
“rite Maxim with the late Dr. *Pitcairn*. He con-
“fesses himself a great Advocate to this his Opini-
“on: For surely, the Physician who can justly
“explore the Causes, Nature, and Essence of a
“Disease, can never be at a Loss to assign the pro-
“per Intentions of Cure; and much less the neces-
“sary Remedies wherewith to execute them.

“He does not presume to direct this Lesson to
“the more mature Gentlemen of the Faculty, and
“such as have been already many Years conver-
“sant in the Practice of it, (tho’ he will be bold
“to say, not a few of them stand in need of it);
“but to Students, or young Practitioners: That
“they (who perhaps are yet unprejudiced, and
“have a Prospect of exercising the Practice of
“Medicine for many Years to come) may learn
“and know, betimes, which is the more eligible
“Pursuit; that they may know how to shape
“their rational Faculties, and be exhorted to im-
“prove them, and direct them in the right way;
“And, *lastly*, that they may pride themselves more
“in sound Reasoning, and good Judgment, than
“in the Pedantry of Schools, and voluminous Li-
“braries.

ARTICLE XIV.

I.

IN our History for the last Month, we epitomized the three first Sections of the second Volume of the Reverend Mr. *Warburton's Divine Legation of Moses*. We proceed now to an Account of the fourth Section, which contains a fine Specimen of this Author's great and extensive Erudition.

Having, in the three former Sections, proved the high Antiquity of *Egypt* from the concurrent Testimony of *sacred* and *profane* History, he now goes on, as he proposed, to evince the same thing from *internal* Evidence; and that taken from the original Use of their so much celebrated **HIEROGLYPHICS**.

To give this Argument its due Force, he traces *Hieroglyphic* Writing to its Origin, which an universal Mistake, concerning its primeval Use, has rendered extremely difficult. It has been hitherto supposed, that *Hieroglyphics* were invented by the *Egyptian* Priests, to conceal their Wisdom from the Vulgar: An Error which has involved this Part of ancient Learning in almost impenetrable Obscurity; to dissipate which he employs himself in a thorough Discussion of the Point. I will set down the Heads on which he enlarges with great Judgment and Learning.

I. He observes, there are two Ways of communicating our Ideas; by *Sounds*, and by *Figures*. The latter are necessary for perpetuating our Conceptions, and making them known to others at a Distance, and were very early invented for those Purposes.

The first and most natural Way of communicating our Thoughts by *Figures*, was by delineating the

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the Images of Things. Thus the first Essay towards *Writing* was a mere PICTURE.

II. But the Inconveniencies attending the too great Bulk of the Volume; in Compositions of this kind; would soon set the more civilized Nations on contriving shorter Methods: Of which that found out by the *Egyptians*, and called **HIEROGLYPHICS**, was by far the most famous.

This Abridgement was made three several Ways, and at three successive Periods. The first was, *To make the principal Circumstance of the Subject stand for the Whole.* Thus if they would describe a *Battle*, or *two Armies in Array*, they drew *two Hands*, one holding a *Shield*, and the other a *Bow*; when a *Tumult*, or popular Insurrection, an *armed Man casting Arrows*; when a *Siege*, a *Scaling-Ladder*. A second, and more artful Method of Contraction, was, *by putting the Instrument of the Thing, whether real or metaphorical, for the Thing itself.* Thus an *Eye*, eminently placed, signified *God's Omniscience*; an *Eye and Scepter*, a *Monarch*; a *Sword*, their *Tyrant Ochus*; and a *Ship and Pilot*, the *Governour of the Universe*. Their third and most artificial Method of abridging *Picture-writing* was, *by making one Thing represent another, where any quaint Resemblance or Analogy, in the Representative, could be collected from their Observations of Nature, or their traditional Superstitions.* Sometimes this kind of *Hieroglyphic* was founded on their *Observations on the Form, and real or imaginary Qualities of Beings.* Thus the *Universe* was designed by a *Serpent in a Circle*, whose *Spots* denoted the *Stars*; the *Sun-rise* by the *two Eyes of the Crocodile*, because they seem to emerge from its Head; a *Client flying for Relief to his Patron, and finding none*, by a *Sparrow and Owl*; a *King inexorable, and estranged from his People*, by an *Eagle*; a *Man who exposes his Chil-*

dren through Poverty, by an Hawk ; a Wife who hates her Husband, or Children who injure their Mother, by a Viper ; one initiated into the Mysteries, and so under the Obligation of Secrecy, by a Grasshopper, which was thought to have no Mouth.

— Sometimes again the *Hieroglyphic* was derived from the popular Superstition. Thus he who had bravely borne, and at length surmounted Misfortunes, was understood by the Skin of the Hyena, because that was supposed to make the Wearer fearless and invulnerable.

But it is not from *Analogy* only, or from the Nature of the Thing, that we conclude, the *Hieroglyphics* now described were an Improvement of an earlier Picture-writing used by the *Egyptians*. Mr. Warburton proves the Thing, from a Fragment of *Sanchoiatho* preserved by *Eusebius*.

III. But the Obscurity which attended the Scantiness of *Hieroglyphic* Characters, joined to the enormous Bulk of Picture Volumes, set Men upon contriving a third Change in this kind of Writing ; which is that now practised by the *CHINESE*: This goes further than the two former, throwing out the *Images*, and retaining only the contracted *Marks*, which they have increased to a prodigious Number : “ In this Writing every distinct Idea has
“ its distinct Mark ; which still, like the universal
“ Character of *Picture-writing*, is common to divers neighbouring Nations, of different Languages ; the Shapes and Figures of these *Marks*,
“ however now disguised, do yet betray their Original from Picture and Images. †

Thus

† To assist our Notions of this Subject, Mr. Warburton has illustrated it by three Copper Plates. The first is a *Mexican* Picture History of the 51 Years Reign of their Monarch *Tenuch* ; from *Purchas*. This is a Sample of the first Method of Communication, above spoken of : Which was the Way used by the

People

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Thus our learned Author has brought down the *general History of Writing*, by a gradual and easy Descent, from a *Picture* to a *Letter*; for Letters, as he says, are the very next Step to *Chinese Marks*, which participate of the Nature of *Egyptian Hieroglyphics* on the one hand, and of *Letters* on the other; (just as those *Hieroglyphics* equally partook of that of *Mexican Pictures*, and of the *Chinese Characters*;) and are, as we say, on the very Borders of Letters; an *Alphabet* being only a compendious Abridgment of that troublesome Multiplicity: Of which this is a Demonstration, that some Alphabets, as the *Ethiopic*, have taken in those very *Characteristic Marks* to compose their *Letters*, as appears both from their Shapes and Names. This is further seen by the Names which express *Letters* and *Literary Writing* in the ancient Languages. Thus the *Greek Words* ΣΗΜΕΙΑ and ΣΗΜΑΤΑ signify equally *Images of natural Things*, as: *artificial Marks or Characters*; and ΓΡΑΦΩ both to *paint* and to *write*.

Here then we see the first Beginnings of *Hieroglyphics* amongst the *Mexicans*, and the End of them among the *Chinese*; in neither of which Places were they ever employed for *Mystery* or *Concealment*: What therefore we find of this, in

People of *Mexico*, in recording their Laws and History; as we learn from *Joseph Acosta*. The next is a Draught of Part of the North-side of the *Rameffean Obelisc*, from *Kircher*, exhibiting a Specimen of the *Egyptian Hieroglyphics*: Which was the second (and an improved) Way of Writing, aforesaid. The third is an Example of the more modern *Chinese Characters*, taken from their more ancient: There are here two Rows of Figures; that on the Right-hand shows the modern Characters, that on the Left, the ancients. This last Plate has a Reference to a fourth, at some Distance from it in this Volume; whereon we have a Prospect of a Fragment of one Side of the *Florentine Obelisc*, from *Kircher*, on which we have a Piece of what Mr. *Warburton* calls the *Egyptian Running-hand*.

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their *middle Stage* of Cultivation amongst the *Egyptians*, we may be assured had an extrinsic Cause, and was foreign to their Nature; and what it proceeded from we shall discover shortly.

It is now pretty plain that the Way of writing by *Picture* and *Hieroglyphic*, in which not only the *Mexicans*, the *Chinese*, and the *Egyptians*, but the *Scythians*, the *Indians*, *Phœnicians*, *Ethiopians*, *Etruscans*, and others, concurred, could not be the Effect of Imitation, Design, or Chance; but was the sole Dictate of Nature, speaking to the rude Conceptions of Mankind.

Yet for a fuller Evidence of its being *Nature* and *Necessity*, not *Choice* and *Artifice*, that gave Birth and Continuance to these several Species of *Hieroglyphic Writing*, our Author now takes a View of the Rise and Progress of its *Sister-Art*, that of *SPEECH*; which, being set together and compared, reflect mutual Lustre on one another.

I. LANGUAGE, he says, as appears both from the Records of Antiquity, and the Nature of the Thing, was at first extremely rude, narrow, and equivocal; so that Men would be perpetually at a Loss, on any new Conception, to explain themselves intelligibly to one another. This would set them upon supplying the Deficiencies of Speech by significant Signs. Accordingly, in the first Ages of the World, mutual Converse was upheld by a mixed Discourse of Words and ACTIONS; and Custom improving into Ornament, what Necessity had introduced, the Practice subsisted long after the Necessity had ceased; especially among the *Oriental*s, with the Vivacity of whose Temper it is peculiarly suited. Of this we have innumerable Instances in Scripture; several of which Mr. *Warburton* has cited. *

But

* 1 Kings xxii. 11. Jerem. xiii. Chap. xix. Chap. xxvii. Chap. li. Ezek. iv. Chap. v. Chap. xii. Chap. xxxvii. 16.
Jerem.

But it is not only in *Sacred Story*, that we meet with these Examples of *speaking by Action*; *Profane Antiquity* is full of them.

Now this Method of *expressing* the Thoughts by ACTIONS perfectly coincided with that of *recording* them by PICTURE.

II. As Speech became more cultivated, this rude Manner of speaking by *Action* was smoothed and polished into an APOLOGUE or *Fable*; where the Speaker, to enforce his Purpose, told a *familiar* Tale of his own Invention, composed of such Circumstances as made his Intention fully evident and persuasive. A noble Example of this Form of Instruction we have, in the oldest and most beautiful *Apologue* of Antiquity, the Speech of *Jotham* to the Men of *Shechem*; wherein he upbraids their Folly, and foretells their Ruin, in choosing *Abimelech* for their King. † — The near Affinity between the *Apologue* and Instruction by *Action* is likewise seen, in the Account of *Jeremiab's* Adventure with the *Rechabites*, Chap. xxxv.

This was the Origin of the *Fable*; a Sort of Speech, says our Author, which corresponds, in all respects, to *Hieroglyphics*, each being the Symbol of something else understood. And as an *Hieroglyphic* sometimes, when it became famous, lost its

Jerem. i. Maimonides, among the *Jews*, and divers Christian Writers not attending, Mr. Warburton says, to this *primitive Mode of Information*, have been scandalized at many of the Actions of the Prophets mentioned in these Places, as unbecoming the Dignity of their Office, and have therefore resolved them into supernatural Visions, impressed on the Imagination of the Seer; But this he thinks is giving needless Advantage to Libertinism and Infidelity; and besides, as he shews, will do nothing towards removing the Objection; which falls of Course, when obviated by the System he is here establishing; whereby it appears, That *Information by Action* was, at that time, and among those People, a very common and familiar Mode of Conversation. † Judges ix. 7.

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 particular Signification, and assumed a general one;
 (as the *Caduceus*, which from denoting only the pa-
 cific Office of *Hermes*, became, in time, the com-
 mon-Symbol of League and Army;) so when an
Apologue became celebrated for the Beauty of its
 Composition, or any extraordinary Efficacy in its
 Application, it was usually converted into a Pro-
 verb. As a fine Instance of this, Mr. Warburton
 produces the Message of *Jehoash* to *Amaziah*: 2
Kings xiv. 9, 10

III. But as *Speech* improved into an *Art*, the *A-
 pologue* was contracted into a *SIMILE*. *Closetness* as
 well as *Brevity* was here consulted; for now the
 Subject itself being still kept in Sight, there was no
 need, as in the *Apologue*, of a formal Application.
 Our Author quotes a Passage of *Jeremiah*, Chap.
 xi. v. 16. which being between both these Forms
 of Speech, communicates of either's Nature, and
 shews how easily the first slid into the latter. This
 Way of speaking by *Simile* answers the *Chinese*
 Characters in Writing; and as from these proceed-
 ed the abbreviated Method of *Alphabetic Letters*,
 so from the *Similitude*, to make Language still
 more expedite and elegant, came the *METAPHOR*,
 which is but a *Similitude* in Miniature. The Steps
 of this Contraction may be easily traced in the *pro-
 phetic Writings*; there being no Mode of Speech
 therein more common than that compounded of both;
 where the *Simile* is just about to be forsaken; and
 the *Metaphor* to be received. As an Example of
 this, our Author has cited *Ezek.* xxxi. 10, &
seq.

“ Thus we see the common Foundation of all
 “ these various Modes of *Writing* and *Speaking*
 “ was a *Picture* or *Image*, presented to the Imagi-
 “ nation through the Eyes or Ears; which being
 “ the simplest and most universal of all kinds of In-
 “ formation, (the first reaching where the arbitrary
 “ Charac-

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“ Characters of an Alphabet could not be deciphered, and the latter where abstract Terms were not comprehended,) we must needs conclude them to be the natural Inventions of Necessity.

But how, both in these several Modes of *Speech* and *Forms of Writing*, Men turned that into *Mystery* and *Ornament*, which sprang from *Poverty*, and was brought up in *Simplicity*, is to be our Author's next Inquiry.

II.

It is now, he presumes, apparent, that the hitherto undisputed Opinion of the *Egyptians* inventing *Hieroglyphics* to conceal their Knowledge, is altogether groundless. However, as at length they certainly did employ them with such a Design, it will be proper to examine how that happened. To authorize what he offers on this Head, he sets before the Reader two important Passages from *Porphyrus* and *Clement Alexandrinus*, concerning the different Kinds of *Egyptian Writing*, and their respective Natures. Hereby he regulates his Discourse; which will, he says, in its turn, serve to illustrate these Passages, hitherto, as he conceives, very imperfectly understood. To form a right Judgment of them, he prefixes a Paragraph, specifying the various Kinds of *Egyptian Writing*, according to the Order of Time in which each was invented and improved.

The *Egyptian Writing*, he tells us, was of four Sorts: The first *HIEROGLYPHIC*, and this twofold; the more *rude* called *Curilologic*, and the more *artificial* called *Tropical*. The second *SYMBOLIC*, and this likewise twofold; the more *simple*, and the more *mysterious*; that *tropical*, this *allegorical*: These two Kinds of Writing, namely the *Hieroglyphical* and the *Symbolical*, (which went under the general Term of *Hieroglyphics*, distinguished into *proper* and *symbolic*) were not composed of the Letters

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 ters of an *Alphabet*; but of Marks which stood for
Things not *Words*. The third *EPISTOLIC*, so called,
 from its being first applied to *Civil Matters*. The
 fourth and last *HIEROGRAMMATIC*, from its being
 only used in *religious Affairs*. These two last Kinds
 of *Writing*, namely the *Epistolic* and *Hierogram-*
matic, stood for *Words*, formed by the *Letters* of
 an *Alphabet*.

Having premised thus much, Mr. *Warburton*
 comes to the Passages in Question; and having re-
 cited them, he shews, that the Accounts given in
 both, of the Nature and Kinds of the *Egyptian*
Writing, are inaccurate and confused; which, he
 says, is not to be wondered at, seeing those two
 ancient *Greeks*, the Authors of them, were in the
 general Mistake about the *Original* of the *Egyptian*
Hieroglyphics. He points out those Mistakes which
 were common to both, and those that were peculiar
 to each, and then lets us see, how they contribute to
 the correcting of one another's Errors. What is re-
 quisite to the further clearing up their Accounts,
 which, obscure as they are, are the best that Anti-
 quity affords us, is occasionally insisted on in the Se-
 quel of this Section.

Mr. *Warburton* next examines how *Hieroglyphics*
 came to be employed for the *Vehicle* of *Mystery*.

I. The *Egyptians* at first wrote, like all other
 Infant-Nations, in a kind of universal Character by
Picture; of which rude *original Essays* we have
 yet some Traces remaining amongst the *Hierogly-*
phics of *Horapollo*. The first Improvement of this
 incommodious Method of recording Mens Ideas
 was, by putting one Figure for the Mark of several
 Things, which made their *Picture* an *Hieroglyphic*.
 This was practised in a twofold Manner; the one
 more *simple*, by putting the principal Part for the
 whole; the other more *artificial*, by putting one
 Thing, of resembling Qualities, for another. The
 first

first Species was the CURIOLGIC HIEROGLYPHIC, the second the TROPICAL HIEROGLYPHIC; the latter of which was a gradual Improvement on the former: Thus the Moon was sometimes represented by a *half Circle*, sometimes by a *Cynocephalus*; the Overflowings of the Nile, sometimes by overflowing Waters in Heaven and Earth, other times by a *Lion*, (an *Hieroglyphic*, we may suppose, invented after they had learnt a little Astronomy;) &c. In which Instances we see the first *Hieroglyphic* is *Curiological*, the second *Tropical*.

The *Egyptians* therefore employed the *proper Hieroglyphic* to record openly and plainly all kind of Civil Matters.

1. And that this is really the Fact, appears by those sole remaining Monuments of ancient *Egyptian* Wisdom, the OBELISKS. That very ancient one of *Ramesse*, now at *Rome*, which is full of *Hieroglyphic* Characters, has been found to contain only a Panegyric on *Ramesse*, and a History of his Conquests; and the Subjects of all the rest were of the like kind: As is proved by what our Author has quoted relating thereto, from *Clemens Alexandrinus*, *Strabo*, *Proclus*, and *Tacitus*; all which, he says, receives the highest Confirmation from the excellent Treatise of *Herapollo*, that consists chiefly of the *ancient and proper Hieroglyphics*; all entirely relating to *Civil Life*, and quite unfit to be employed in the abstruse Speculations of Philosophy and Divinity.

2. That the Subjects of the *proper Hieroglyphics* were openly delivered, is obvious by that celebrated Inscription on the Temple of *Minerva* at *Sais*; where an Infant, an old Man, a Hawk, a Fish, and a River-horse, expressed this moral Sentence, *All you who come into the World, and go out of it, know this, that, the Gods hate Impudence*. That this was no other than a plain Admonition in the *proper Hieroglyphic*, to be read and understood by the

the People, is evident from the Place of it, namely, the *Vestibule* of a public Temple.

H. Thus far went the two Species of the proper *Hieroglyphic*; which, in its last Stage of the *Tropical*, touched upon *SYMBOLS*: They having this in common, that each represented one Thing by another; in this they differed, that the *Tropical Hieroglyphic* was employed to bridge, the *Tropical Symbol* to connect. For this Method of contriving *Tropical Hieroglyphics* by similar Properties, would of itself produce a nice Inquiry into the more abstruse Qualities of Things; which meeting with a Temper now turned to the Contemplation of Theological and Philosophical Subjects, would naturally introduce a new Species of *Zoographic Writing*; called by the Ancients *SYMBOLIC*, and employed for *SECRECY*; which the sublime Doctrines conveyed therein required, and for which it was perfectly well adapted.

As the proper *Hieroglyphics* were of two Kinds, *Curiosological* and *Tropical*, so were *SYMBOLS*; the more natural, *TROPICAL*; the more artificial, *ENIGMATICAL*.

1. The former was made by employing the more unknown Properties of Things; the Quality was sometimes used for the Sake of a fanciful Resemblance; as a *Cat* stood for the *Moon*, because it was thought the Pupil of her Eye enlarged and decreased along with that Luminary. Sometimes it was founded on the natural History of an Animal; as a *Serpent* represented the Divine Nature, on Account of its great Vigour, long Life, and Reviviscence. The easy Transition of the *Tropical Hieroglyphic* to the *Tropical Symbol*, is seen by these Instances; *Eternity* was expressed by the *Sun* and *Moon*, or by the *Basilisk*; *Egypt* by the *Crocodile*, or a *burning Censer* with a Heart upon it: Where the Simplicity of the first Representation, and the Abstruse-

Abstruseness of the latter, shew that the former was a *Tropical Hieroglyphic* for Communication; the other a *Tropical Symbol* for Secrecy.

2. ENIGMATIC Symbols were formed by the mysterious Assemblage of different Things, as in the *Caduceus*; or of the Parts of different Animals, as in a Serpent with a Hawk's Head; or of Things and Animals together, as in a Serpent with a Hawk's Head in a Circle. The Change of the *Tropical* into the *Enigmatical* Symbol, is seen in this Instance; The Sun was sometimes signified by a *Hawk*, which was *Tropical*; sometimes by a *Scarabæus* with a round Ball in its Claws, which was of the *Enigmatic* Kind. So wide a Difference did there at length insensibly grow between the *Curialogic Hieroglyphics* and the *Enigmatic Symbols*: A remarkable Example of this we have in the two most famous *Hieroglyphics* employed to denote the *Universal Nature*; one is the *Diana Multimammia*; the other is a winged Globe with a Serpent issuing from it; the first, in the very simplest Taste, is a *Curialogic Hieroglyphic*; the other mysterious Assemblage, an *Enigmatic Symbol*: But we are to note, that the *Universal Nature* was considered under the first Figure *physically*, under the latter *metaphysically*; agreeably to the different Genius of the Times wherein each was invented.

Another and yet more remarkable Change which the *Hieroglyphic* underwent, passing from an Instrument of open Communication to a Vehicle of Secrecy, was this; that whereas at first, corporeal Things were represented by Figures, and such as had no bodily Form, by Characters; now when every Thing was directed to Mystery, *Modes* as well as *Substances* were denoted by Images: Thus *Openness* was signified by a Hare, *Destruction* by a Mole, *Uncleaness* by a wild Goat, and the like. Nay, for the greater Mystery, one Animal was made

to

to represent many and very contrary *moral Modes*; thus the *Hawk* signified Sublimity, Humility, Victory, &c. on the contrary, and for the same Reason, one Thing was represented by various *Hieroglyphics*; sometimes out of Choice, to confound the Vulgar; sometimes through Necessity, when a Hieroglyphic by frequent Use was become known to them.

Now the Ancients, tho' they saw and owned this to be a different Species of Writing from the *proper Hieroglyphic*, yet erroneously supposing both invented out of Choice, they have not accurately distinguished their different *Natures* and *Uses*: They took it for granted the *Hieroglyphic* as well as *Symbol* was a *mysterious* Representation, and that, of speculative Notions in Philosophy and Divinity, whereas it was no other than the common Writing, wherein they registered the Laws and Transactions of the State.

This Change of the Subject and Manner of Expression made a considerable Alteration, as our Author shews, in the *DELINEATION of Hieroglyphical Figures*; and turned them into a Sort of Running-hand, resembling the *Chinese* Characters, composed only of the Out-lines of those Pictures, by which Things were formerly represented. One Effect this *Running-band of Hieroglyphics* would, in Time, produce, was this, that its Use would lessen the Attention to the *Symbol*, and fix it on the Thing signified by it. This *Running Character* was properly what the Ancients call *HIEROGLYPHICAL*, and was at length employed in Works of the same Subject with that of the ancient Hieroglyphic.

III. And now this contracted Manner of *Hieroglyphic* Writing termed *Hierographical*, will lead us to the *third* Species of Writing, *i. e.* the *EPISTOLIC*, or *ALPHABETICAL*. — This was invented by

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by the Secretary of an *Egyptian* King. The Occa-
sion of it, our Author supposes to be as follows.
This Minister, finding all Kinds of *Hieroglyphic Writing*, unfit for conveying Instructions to distant Go-
vernours and Generals, set himself to contrive a
Remedy against the unavoidable Imperfection and
Obscurity of these Modes, by the Invention of the
Letters of an Alphabet, which he made to express
Words not *Things*; whereby all the Inconveniencies
so fatal on these Occasions were avoided, and the
Writer's Meaning delivered with the greatest Per-
spicuity and Exactness; which had this further Ad-
vantage, that as the Government would, undoubted-
ly, endeavour to keep their Invention to themselves,
Letters of State were, for some time, conveyed
with all the Secrecy of our *modern Cyphers*. And
thus, being at first appropriated to this Use, *Literary Writing* acquired the Name of EPISTOLA-
RY.

Thus, says Mr. Warburton, we find, that the
very contrary to the common Opinion is true; that
it was the first *Literary Writing*, not the first *Hie-
rographical*, which was invented for SECRECY. In
Course of Time, indeed, they naturally changed
their Use, *Letters* became common, and *Hierogly-
phics* mysterious.

IV. But this *political* Alphabet, as our Author
evinces by certain Passages of *Herodotus*, presently oc-
casioned a *saered* one: For the Priests had an early
Communication of the Secret, and would naturally
employ it in their hidden Doctrines. But its Civil
Use soon making it too generally known, for their
Purpose, they would naturally invent another for
themselves; which from their Invention and Ap-
propriation was called HIEROGRAMMATICAL. —

However, as to the precise Time of the Inven-
tion of *Egyptian* LETTERS, it can never be so much
as guessed at; because Hieroglyphics continued in
Use

Use long after those had been found out : Yet that Letters were very early, *Mr. Warburton* has shewn, as well from other Circumstances, as from this, that the Invention of them was ascribed to their Gods.

Some have derived them from the Patriarchs, others carry them up no higher than the Time of *Moses*, and will have the Law given at *Sinai* to be the first Specimen of them. He has offered very good Reasons for the Rejection of both these Opinions. The Patriarchs seem to have been altogether ignorant of them, by their sending verbal Messages, where written ones would have been more expedient. And God would hardly have given the Law in that Sort of Writing, if the *Israelites* had not been afore acquainted with it.

But tho' it is highly probable, our Author thinks, that *Moses* brought Letters with the rest of his Learning from *Egypt*, yet he is apt to believe, that this Legislator both enlarged the Alphabet, and altered the Shape of the Letters. For first, the *Hebrew* Alphabet which he employed in the Composition of the *Pentateuch*, is considerably fuller than that which *Cadmus* carried from *Egypt* into *Greece*, and which was certainly the *Egyptian* Alphabet. And then secondly, all Hieroglyphic Writing was absolutely prohibited by the second Commandment, and with a View worthy the Divine Wisdom, Hieroglyphics producing the most abominable Idolatries and Superstitions : But now Alphabetical Letters being taken by the *Egyptians* from Hieroglyphic Marks, retained much of their Figure ; to remove therefore all Occasion of Danger from Symbolic Images, *Moses*, we may suppose, altered the Form of the *Egyptian* Letters, and reduced them to somewhat like what they are now.

Thus we see that Letters were a Matter of much Consequence amongst the *Hebrews*, with Regard to the

the Purity of their Religion. If then, as it is pretended, God was the immediate Author of them, *Moses* would surely have recorded their Invention, as the strongest Obligation to their Use, and best Preventive of Hieroglyphic Writing, to which this People, so fond of *Egyptian* Manners, were violently propense.

Our Author proceeds, and shews, that the Priests of *Egypt* had not only *sacred Characters and Letters*, but a *sacred DIALECT or Language* also: And this, he proves, was not, as some might think, only the more ancient *Egyptian* Language, become obsolete, and preserved among the Ecclesiastics; but a Language of their own framing, and one of their latest Expedients for securing to themselves that Knowledge which rendered them the Subjects of popular Veneration. The Way of framing the *Sacred Dialect*, he imagines, was this, they called Things by the Name of their Hieroglyphical Representatives: Thus YK in the *Egyptian* Tongue signifying a Serpent, and a Serpent in their Hieroglyphics denoting a King, YK signified a King in the *Sacred Dialect*. And thus their Hieroglyphics became a Fund for an entire new Language.

On the whole then it appears, that the *Egyptian* Priests had these three Methods of secreting their recorded Knowledge, by HIEROGLYPHIC SYMBOLS, by a SACERDOTAL ALPHABET, and by a SACRED DIALECT: In explaining of which, and distinguishing them from the proper Hieroglyphic, our Author has endeavoured to disembroil a Subject that seems to have perplexed even Antiquity itself.

“ Thus we find how it happened, that that
 “ which had its Origin from *Necessity* came, in
 “ time, to be employed for *Secrecy*, and improved
 “ for *Ornaments*. But now in the Course of Things
 “ this Imagery, which was at first invented for Per-
 O spicuity,

“Epichity, and was from thence converted into a Mystery; at length resumed its pristine Use; and, in the flourishing Ages of those States, was thought by the *Greeks* and *Romans* the clearest Way of conveying their Meaning; on Medals and other Monuments; and a Symbol, that in Egypt was the Covering of profound Wisdom; was among those People the Style of the Vulgar. To illustrate these several Revolutions, Mr. *Warburton* resumes the Instance of LANGUAGE; (which still, in all its *minuter* Alterations, ran parallel with WRITING) and shews how the primitive Expedient, to communicate our Thoughts in Converse, the rude Effort of Necessity, came in time, like the first *Hieroglyphics*, to be turned into Mystery, and improved into the Arts of Eloquence.—I will briefly recite the Heads of this Comparison.

I. The *Apologue* answered the proper *Egyptian Hieroglyphic*, presenting a sensible Image to the rude Conception of the Hearer.

II. When Men in After-times began to affect Mystery, or their Subject to require Secrecy, they gradually changed the *Apologue* or Fable into a PARABLE, on set Purpose to darken the Information; just as the *Tropical Hieroglyphic* was turned into the *Tropical Symbol*. Of this Mode of Speech we find innumerable Instances in Scripture: One of which our Author has quoted, *viz. Ezek. xxiv. 3, &c.*

III. As *Symbolic* Writing, the more it receded from the proper *Hieroglyphic*, became the more obscure; and was at length divided into two Sorts, the *Tropical* and the *Enigmatical*: Just so it was with the Parable, which, answering to the *Tropical Symbol*, grew more and more mysterious, till it became a RIDDLE, which exactly corresponded to the *Enigmatical*. This in Scripture is called a DARK SAYING. Mr. *Warburton* produces an Example thereof from the Prophecy of *Ezekiel*,
Chap.

Chap. xvii. 2, &c. In the Interpretation of these Riddles consisted much of the old Eastern Wisdom. It was the Custom too, for the Sages of those Times to send or offer them to each other, as a Trial of Sagacity, to which Rewards and Penalties were annexed; and an Ability for solving them was considered as a great Excellence. And as in the improved *Art of Writing* by Symbols, the Egyptians, as well to give it the Air of Learning and Elegance, as the Cover of Obscurity, studied all the singular Properties of Beings and their Relations, for Representatives of other Things: So in the *Art of Speaking*, Men soon began to adorn those Modes of Information last spoken of, with Tropes and Figures, till at length Posterity began to doubt about the Original of all *Figurative Expressions*, just as they had done of all *Hieroglyphic Painting*: But the first, like the latter, owed its Birth to mere Want and Rusticity, that is, a *Want of Words*, and a *Rusticity of Conception*: The *Want of Terms* was the Cause of the *Pleonasm*, the *Rusticity of Conception* gave Rise to the *Metaphor*; which two are the most frequent Figures of the oriental Speech, and reputed its greatest Ornaments.—Thus we see it has ever been the Way of Man, both in *Speech* and *Writing*, as well as in *Clothes* and *Habitations*, to turn his *Wants* and *Necessities* into Parade and Ornament.

IV. In the first Parallel between *Speech* and *Writing*, Metaphors have been compared to the *Letters of an Alphabet*: Accordingly we have seen the Egyptians had two sorts of *Alphabetic Letters*, the one popular, the other sacerdotal; and so it was with the *Metaphor* in the ancient Use of it; one kind was open and intelligible, another bidden and mysterious. The prophetic Writings are full of this kind of Metaphor. Mr. Warburton instances

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this in the famous Prediction of *Balaam*, which he
finely illustrates.

It has been observed how Symbols, that came
from open *Hieroglyphics*, lost their mysterious Use,
and again recovered their primitive Nature in the
flourishing Ages of *Greece* and *Rome*. Just so it
was with the *Parable*, which coming from the sim-
ple *Apologue*, often returned to its first *Clearness*,
and became a *Proverb* plain and intelligible to all.

Thus had WRITING and LANGUAGE exactly
the same Fate; the peculiar Modes of each were
invented out of Necessity, for general Intelligence;
were continued by Choice, for Mystery and Orna-
ment; and at last ended, as they begun, in the
Way of popular Information.

Lastly, We must note, that besides the many
Changes the ancient *Egyptian Hieroglyphics* under-
went, they at length suffered a very perverse Cor-
ruption. For their Characters being become, in a
proper Sense, sacred, (as will be explained hereaf-
ter) it disposed the more superstitious to engrave
them upon Gems, and wear them as *Charms*. This
magical Abuse seems not to have been much earlier
than the established Worship of the God *Serapis*,
which happened under the *Ptolemies*. These Gems,
called *Abraxas*, are yet frequently to be met with in
the Cabinets of the Curious.

Infine, to use his own Words, our Author has
here presumed to dispute a very unquestioned Noti-
on, *That the EGYPTIANS invented Hieroglyphics*
for the sake of Secrecy. It will be well if the *Evi-*
dence of the Reasoning may excuse its *Singularity*.
This is certain, the Subject has lain a long time in
deep Obscurity; and as certain, that he has by an ex-
traordinary Penetration been enabled to throw a few
Rays of Light upon it. Whether that Confusion was
the Consequence of the common Opinion, and this
clear

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clear Account the Effect of his Principle, is left for
the candid Reader to consider.

III.

And now he applies what he has been saying, of the Origin, Use, and Nature of *Hieroglyphic* Writing, to prove his Assertion of the high Antiquity of *Egyptian* Learning. And thus his Argument proceeds.

The Learning which the *Grecian* Sages brought from *Egypt*, to adorn their own Country, was, by the concurrent Testimony of those Writers, all contained in *Hieroglyphics*. This was a Fact, in which they could not be deceived; tho' in the Causes of it they well might, and, as we have shewn, indeed were.——But *Hieroglyphic* Writing was first *invented*, and afterwards improved into a Contrivance to record their profound Wisdom, long before the Letters of an *Alphabet* were found out; and yet these had so high an Antiquity, as induced some Men to believe them *prior* in Time to *Hieroglyphics*.

It may be objected to our Author, that as he pretends *Hieroglyphics* were not invented for Secrecy, but converted to that Use, even long after the Invention of *Alphabetic* Letters, it might be, that this profound Learning, which all agree to have been recorded in *Hieroglyphics*, was the Product of Ages much below the Antiquity we plead for.

Now, not to insist upon the *Greek* Testimony, which makes the *learned Hieroglyphics* coeval with their first Race of Kings, Mr. *Warburton* replies,——That if the sublimer and more prized Learning had not been contained in *Hieroglyphics* when Letters were invented, no Reason can be given why the *Egyptians* did not then discontinue a Way of Writing so very imperfect and troublesome.

It was the Custom of all other Nations, in the first Ages, to record their Civil Transactions in *Hieroglyphic* Characters: But of these none continued to write by them, after Letters were invented, but immediately dropt them on the Discovery of that more-commodious Method. The Reason is plain; all but the *Egyptians* were totally unlearned in those Periods of their Existence preceding the Invention of Letters; consequently, as their *Hieroglyphics* were nothing but the rude Annals of History, they had no Temptation to continue them in Use: But, in *that* Period, the *Egyptians* being very learned, and *Hieroglyphics* the Repositories of their Learning, those Monuments would be in high Veneration, and that Veneration perpetuate their Usage. — Especially, as there was a Tradition, which took Birth from the sublime Doctrines contained therein, that *the Gods themselves invented Hieroglyphic Writing*.

On the whole, the *Argument for their continued Use* seems so sure a Proof of the high Antiquity of *Egyptian* Learning in general, that our Author thinks he might safely trust to it: But to remove the least Occasion of Cavil, he offers some other, and, as he thinks, incontestable Arguments, for the Antiquity of that Learning, and particularly of their *Theologic*.

I. His first Argument is taken from the true Original of the Art of ONIROCRITIC, or *Interpretation of Dreams*; a very considerable Part of ancient Pagan Religion. *Dreams* were considered as *Speculative* or *Allegorical*; the *first* is that which represents a plain and *direct* Picture of the Event predicted; the *second* an *oblique* one, or a *Tropical* and *Symbolical* Image of it: Now this latter is that kind only which needs an Interpreter. We are now then to inquire, what was the original Ground of Interpretation, when if a Man dreamt of a Dragon,

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 gon, the *Onirocritic* assured him it signified *Majesty*; when of a Serpent, a *Disease*; a Viper, *Money*; Cats, *Adultery*; Partridges, *impious Persons*, &c. These Interpreters must at the first have had some known and allowed Foundation to go upon; which could not be the fantastical Working of each Man's private Imagination. Their Customers would require a settled Analogy for the Basis of their Decyphering; and they themselves as naturally fly to some confessed Authority to support their Science. This Authority our Author conceives could be no other than that of *Symbolic Hieroglyphics*, now made sacred and mysterious. "The *Egyptian Priests*" therefore, the first Interpreters of Dreams, took "their Divinations from the *Symbolic Learning*, in" "which they were become so deeply read: A" "Ground of Interpretation that would give the" "strongest Credit to the Art; and equally satisfy" "both the *Seer* and *Consulter*: For by this Time" "it was generally believed that their Gods were the" "Inventors of Hieroglyphic Learning: So that" "nothing could be more natural than the Suppositi-" "on that these Gods, who in their Opinion sent" "Dreams likewise, had employed the same Man-" "ner of Expression in both Revelations.

A Circumstance which puts this Matter beyond any Question is this: The Phantasms seen in Dreams were by the *Onirocritics* called ΣΤΟΙΧΕΙΑ, *Elements*. It would be hard, our Author says, to give a good Account of the Use of so odd a Term, on any other Supposition than the Derivation of *Onirocritic* from *Symbolic Writing*. On that Supposition the Thing is evident; for Symbolic Marks were so denominated. Now when they used Symbols to decypher Dreams, nothing could be more natural than giving the same significative Images on the *Stone* and in the *Fancy* the same Appellation.

So much for the *Original* of Onirotic. To bring it to our Point we must shew its *Antiquity*. Now Scripture carries the Practice of this Art up to the Times of *Joseph*: Our Author instances the Interpretation of *Pharaoh's Dream* by that Patriarch.

The Argument therefore stands thus: “ The Onirotics borrowed their Art of Decyphering
“ from Hieroglyphic Symbols.—But this could
“ not be till Hieroglyphics were become sacred,
“ that is, the mysterious Vehicle of their Theology ; because, till *then*, Hieroglyphics had not
“ Authority enough to support the Credit of those
“ Interpretations.—But by the Time Hieroglyphics were become sacred, *Egypt* was very learned.—Now they were become sacred in the
“ Days of *Joseph*, as appears from the Use of interpreting Dreams according to those Symbols.
“ —Therefore learned *Egypt* of very high Antiquity.

II. Mr. *Warburton's* second Argument is this: He has observed, that in those improved Hieroglyphics, called *Symbols* (in which it is confessed the ancient *Egyptian Learning* was contained) the less obvious Properties of Creatures occasioned their becoming Marks for other Ideas, whether of Substances or Modes; *Analogical Adaptions*, that plainly intimated this People's Cultivation of Physical Knowledge: “ Now these Symbols were, we say, the true Original of ANIMAL WORSHIP in *Egypt* ; but Animal Worship was the *established* in the Time of MOSES, as is evident from the Book of EXODUS ; “ therefore the *Egyptian Learning* was of the Antiquity contended for.

The Proposition, Mr. *Warburton* says, which needs any Proof, is the first: Accordingly he offers several Considerations that induce him to think *Symbolic*

bolic Writing was the sole Origin of *Animal Worship*. I will but just mention those Topics on which he has insisted.

1. This kind of Idolatry was peculiar to the *Egyptian* Superstition; and unknown to all the Casts of Paganism, but what were evidently copied from that Original. 2. The *Egyptians* not only worshipped *Animals*, but *PLANTS*; and, in a word, every kind of Being that had Qualities remarkably singular or efficacious; every one of these found its Place in Symbolic Writing. 3. Besides the Adoration of almost every Thing real within the whole Compass of Nature, these People worshipped a thousand Chimæras of their own Creation: Some with human Bodies, and the Head or Feet of Brutes; others with brutal Bodies, and human Heads and Faces; others again were a fantastic Compound of the several Parts of Beasts, Birds and Reptiles terrestrial and aquatic. 4. That Animal which was worshipped in one City was sacrificed in another. Thus, tho' at *Memphis* they adored the Ox, at *Mendes* the Goat, and at *Thebes* the Ram; yet in one Place or other each of these Animals was used in Sacrifice: But Bulls and clean Calves were offered up throughout all *Egypt*. The Reason of this can be only that at *Memphis* the Ox was, in Hieroglyphic Learning, the Symbol of some Deity; at *Mendes* the Goat, and at *Thebes* the Ram; but the Bull and Calf no where. 5. Brute-worship was at first altogether objective to their Hero-Gods; of whom Animals were but the Representatives. 6. To put the Matter yet further out of Question, it may be observed, that the most early Brute-worship in *Egypt* was not an Adoration of the living Animal, but only of the Picture or Image of it. Now was the Original of Brute-worship any other than what we here deliver, the living

ing Animal must have been *first* worshipped, and the Image of it but an *attendant* Superstition.

These Considerations (as enlarged on by our Author) are sufficient to shew that *Hieroglyphics* were indeed the Original of Brute-worship. How easily one proceeded from the other, may be gathered from what follows: "In these Hieroglyphics was recorded the History of their greater and tutelary Deities, their Kings and Lawgivers, represented by Animals and other Creatures. The Symbol of each God was familiar to his Worshipers, by means of the Paintings and Engravings on their Temples and other sacred Monuments; so that the Symbol presenting the Idea of the God, and that Idea exciting Sentiments of Religion, it was natural for them, in their Addresses to any particular God, to turn to his representative Symbol; especially if we reflect that when the *Egyptian* Priests began to speculate, and grow mysterious, they feigned a Divine Original for Hieroglyphic Characters, in order to render them still more august and venerable. This would of Course bring on a *relative* Devotion to these Symbolic Figures; which, when it came to be paid to the living Animal, would soon terminate in an *Ultimate*.

Our Author notes further, that the occasional Propensity to this Superstition was, unquestionably, encouraged by the Priesthood. He points out the Reason of this, and the Methods whereby they accomplished their Purpose. He thinks it was the Design of these *Egyptian* Priests to commemorate the Advantages of their Contrivance, in that celebrated Fable of *Typhon's* War with the Gods: An Adventure related by *Ovid* in a very agreeable and artful Manner; and of which our Author has given a very fine and no less artful Explication, in Confirmation of his System. The Tricks of the Priests, invented

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invented to retain the *Egyptians* in their Superstitions, spread so impenetrable an Obscurity over Paganism, as hindered the most sagacious Philosophers and knowing Antiquaries of *Greece* from ever rightly understanding the Rise and Progress of their own Idolatry.

Mr. *Warburton* now proceeds to examine and refute the erroneous Opinions of the Ancients about the Beginning of *Brute-worship*. What he can at present recollect, or are worth remembering, are these: 1. That which supposes Brute-worship to have arisen, from the Benefits Men receive from Animals. Or, 2 From the Doctrine of the Metempsychosis. Or, 3. From the *Egyptian* Use of Asterisms. Or, 4. From their Notion of God's pervading all Things. Or, 5. From their using Animals as Symbols of the Divine Nature. Or, 6. From the Invention of a certain *Egyptian* King for his private Ends of Policy.

The fourth and fifth of these Suppositions, our Author says, are nearest the Truth, as making Brute-worship *Symbolical*. But the Defect common to them all is, that they conclude for the *Generality* of this Worship throughout Paganism; whereas it was in Fact *peculiar* to the *Egyptians*, and seen and owned to be so by the Maintainers of these very Opinions. I will just name those Principles on which he goes, in subverting the foregoing *Hypotheses*.

I. The first is *Cicero's*. It labours under all the Defects of an inadequate Cause, as concluding both too much, and too little: *Too much*; because on this Ground Brute-worship would have been common to all Nations; but it was peculiar to the *Egyptians* and their Colonies: *Too little*; 1. Because on this Ground none but *useful* Animals should have been worshipped; whereas several of the most *useless* and *noxious* were held sacred. 2. *Plant-worship* must then, in the Nature of Things, have been
been

been prior to, or at least coeval with that of *Brutes*: Whereas we know it was much the latter.

II. Neither could *the Doctrine of the Metempsychosis* (mentioned by *Diodorus*) be the Origin of Brute-worship: 1. Because that Opinion was common to all Nations; but Brute-worship peculiar to *Egypt*. 2. Because the *ancient Egyptians* never believed, that *Heroic* and *Demonic* Souls were subject to the common Law of the *Metempsychosis*. 3. The Intrusion of those Souls into *Brutes* was considered as a Punishment for Crimes: Their Prison-house therefore could never become the Object of Adoration. 4. The Doctrine of the *Metempsychosis* was much later than the first Practice of Brute-worship.

III. The third Opinion we find supported by *LUCIAN*; which is, that *the Egyptian Invention of distinguishing the Constellations, and marking each of them with the Name of an Animal, gave the first Occasion to Brute-worship*. But, 1. The same Objection lies against this Solution as against the two preceding: For this Way of distinguishing the Asterisms was in general Use, but Brute-worship confined to *Egypt* and its Colonies. 2. No Reason can be assigned for attributing the Forms or Names of a Ram, a Scorpion, and the like, to the Constellations: If, for Distinction sake, those Things were to have a Name which had no Shape; the heavenly Bodies, being in the highest Esteem, would have been honoured with the Titles of their Heroes rather than of their Brutes.—The Truth is, it was Brute-worship that gave Birth to the *Egyptian Asterism*, not the Asterism to Brute-worship: “ That the Constellations were first distinguished and intitled by the *Egyptians* is agreed on; that they were much later than the Beginning of Brute-worship is evident.—But Brute-worship, as we have seen, was prior to the Time of *Moses*. “ Now

“ Now when they began to form the Stars into
 “ Constellations, it was necessary that each of these
 “ should have its own Denomination; and the A-
 “ nimals, now become religious Symbols of their
 “ Gods, very aptly afforded that Distinction.

IV. Nor is there any better Foundation for the fourth Opinion, which is that of PORPHYRY; who supposes *the Doctrine of God's pervading all Things was the Original of Brute-worship*. For then, 1. *Every Thing* would have been the Object of Divine Worship amongst the *Egyptians*; but we know many were not. 2. Nothing could have been the Object of Execration amongst them; but we know many Things were. 3. This was never an Opinion of the *People*, but of a few of the *Learned* only; and these not of *Egypt*, but of *Greece*.

V. Another groundless Fancy is what we find in JAMBLICUS, That *Brutes were deified as the Symbols of the first Cause, considered in all his Attributes and Relations*. This Mr. Warburton overthrows, by a curious Inquiry into the Rise and Order of the *three great Species of Idolatry*. He has indeed employed most of this Article in Controversy with the learned Mr. Shuckford, who has, it seems, mistaken the Date of Hero-worship; which he will very erroneously have to be the *last and lowest Step of Egyptian Idolatry*.

VI. The last Cause assigned by the Ancients for Brute-worship, as we find it in *Eusebius*, is, the Policy of an *Egyptian King*; who established in each City of his Kingdom the exclusive Worship of a different Animal, in order to prevent their combining and plotting against his Government. But, as Mr. Warburton observes, it is not the Way of Politicians to invent new Religions, but to turn what they find *in use*, to their own Advantage. However, supposing this Prince would needs invent a new Religion, why did he not employ *Hero-worship*

worship to this Purpose, (so natural a *Worship*, that it became universal) rather than the monstrous Practice of *Brute-worship* not symbolical; when *Hero-worship* would have answered his Intention so much better? Religious Zeal for the Honour of their deceased Citizens, who had been Benefactors to the Community, being likely to rise much higher than a Regard to any Animals. The only Reason therefore that can be given for such a Conduct is this, that *Brute-worship* being then the favourite Superstition of the People, he chose that for the Foundation of his Institution.

And now Mr. *Warburton* concludes, that the true Original of *Brute-worship* was the Use of *Symbolic-writing*; and if so, that Symbols were extreme ancient; for *Brute-worship* was national in the Days of *Moses*. But Symbols were invented for the Repository of *Egyptian* Wisdom, Divine and Civil; therefore the *Egyptians* a very learned People from the most early Times: The thing to be proved.

This Discourse on the *Egyptian Hieroglyphics* may greatly assist us, our Author says, in attaining a right Idea of the Force and Genius of *Eastern Elocution*, a thing so thoroughly influenced by this kind of Writing. It will likewise introduce us to an acquaintance with the true *Egyptian* Learning; which, by reason of the general Mistakes concerning the Origin, Use, and distinct Species of Hieroglyphic Writing, has been hitherto stopped up. And what is yet of infinitely greater Moment, it will very much assist us in Understanding the *Grecian* Literature: And after so many Instances as have been given in the Course of this Work, of the Truth of this Observation, Mr. *Warburton* says, one may almost venture to recommend the Subject of the MYSTERIES in the former Volume, and of the HIEROGLYPHICS in this, (the two grand Vehicles

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hicles, of *Egyptian Learning and Religion*) as the
Cardinal Points on which the Interpretation of
Greek Antiquity should from henceforth turn.

I have thus endeavoured to give my Readers the
clearest Notion I was able, within so small a Compass,
of the fourth Section of the second Volume of *THE
DIVINE LEGATION OF MOSES*. I have only this
to say further concerning it, that several Particulars
therein have given Occasion for very large and curi-
ous Notes; which fall but little short of the Text in
Quantity: Many of these serve only for the Illustra-
tion of certain Passages, to which they refer; but
there are others, of considerable Length, wherein
divers curious Points, relating to the Subject of this
Section, are fully handled, several Difficulties solved,
and the Mistakes or Misrepresentations of other
Writers animadverted on and corrected.—— The
Discourse on the Metamorphosis of *Apuleius* may
be deemed the finest of these Appendages.

ARTICLE XV.

*Physico-Theology: Or, A Physico-moral Dis-
quisition concerning Human Nature, Free
Agency, Moral Government, and Divine
Providence. By T. MORGAN, M. D.
London: Printed for T. Cox, at the Lamb
under the Royal Exchange. 1741. Octavo.
Pages 353, besides an Index, &c.*

OUR Author has taken Care to say very few
Things in this Book, which may not be
found in others: Indeed he has repeated them in a
Way that is almost peculiar to himself: In Spirit
and Style he is hardly to be parallel'd; the latter is
so extremely luxuriant, that were all the Excre-
scencies

scencies to be pared off, the Subject of this Volume would appear in a vastly narrower Compass than it does at present; and however the Writer's or Seller's Profit might have been thereby contracted, the Reader, I am certain, would have proved no Loser.

Dr. *Morgan* was engaged in this Undertaking, by an Apprehension, "That after all the Labours" and Studies of so many learned Men, and so many excellent Tracts written upon moral Subjects, "an entire Scheme or System of Natural Religion" was very much wanting." For, it seems, "Discourses of this kind have been so much mixed" and blended with positive Institutions and Laws, "under the Notion of Revelation, that the Subject itself has been extremely perplexed and darkened.—This Consideration, after several Years fruitless Reading and Study to grope out God and Religion among the Rubbish of Authors, and the celebrated learned Christian Critics and Expositors, set our good Doctor, at last, upon a strict, serious Inquiry, what Religion, true Religion might be, or whether there were any thing in it or no, that might be level to human Understandings, and that Mankind might agree in, without depending much upon the authorised Professors of this dark Science, who could never agree among themselves:"—The Result of which Inquiries he now lays before the World, to approve or censure as it may see Occasion.

But whatsoever may be the Fate of this Work among the rest of Mankind, the good Doctor, who has long been a Confessor, for explaining and defending the Cause of God and Nature against the Clergy, expects no Thanks or Favour from that Party; while Revelation, he means the Word, has been left out of the Account. They will make him; (alas poor Man) an Atheist, for demonstrating the Being, Provi-

Providence, continual Presence, incessant Agency and Concurrence of the Deity in all the Works and Ways of Nature; and an Infidel, for not believing what they themselves could never understand and explain, with all their Ability and Distinctions. But he shall endeavour patiently, he says, to bear such Usage, as he has experienced but too much of it already; and they may call him Atheist, Infidel, Dog, or Devil; while he expects a more righteous Judgement, to which he appeals.

He has divided this Performance into seven Parts or Chapters. In the first he treats of Matter in general, and the essential and mechanical Powers or Properties of Bodies. In the second, of the Nature, Properties, and Affections of Light. In the third, of human Nature, and the general Laws of Sensation and Intelligence. In the fourth, of active Power, and Liberty or Free-Agency. In the fifth, of moral Self-Regimen, or the Government of the Passions and Conduct of the Understanding: In which, free Agency, or human Liberty, is farther considered and discussed. In the sixth, of the Kinds and Degrees of moral Right and Wrong, and the Causes of moral Error. In the seventh, of Divine Providence, or God's preserving and governing the World. Each of these Chapters consists of several Sections.

In the first Chapter, after a Definition of Matter, and an absolute Demonstration, as it is called, of its infinite Divisibility, our Author goes on to prove, that in its Nature it is entirely passive; and that it can neither begin to move, nor continue in Motion, but by the Efficacy of some extrinsic Power. This is what we find in the first Section.

In the second Section of this Chapter, the Doctor explains the mechanical Power of Bodies. He

P

says,

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says, " We observe in Bodies a mutual Action and
" Re-action, by which, under certain Laws of re-
" ciprocal Agency, they receive and communicate,
" resist or retain any given Quantity of Motion :
" And this Property of receiving, communicating,
" resisting or retaining, by such and such establish-
" ed Laws, we call the mechanical Powers or Ac-
" tions of Bodies." Of these the chief, to which
all the rest are proportional, is *Gravity*. By
this Property all Bodies, and all the Parts of Bo-
dies, are urged towards one another by Forces pro-
portional to their Quantity of Matter directly, and
the Squares of their Distances reciprocally. This
shews that Gravity is not inherent in Matter itself:
For if it were, the Weight of Bodies would be in
all Cases the same, while the Quantity of Matter was
so. Hence our Author infers the perpetual universal
Agency and Superintendence of the Divine Being.

To this Force of *Gravity*, the *Pressure of Fluids*
is perfectly analogous, and necessarily connected
with it. They are however distinct Laws of
Nature: *Gravity* affecting all Bodies whatsoever,
but the Law of Pressure, in maintaining a constant
Equilibrium, and the mighty Effort which is in-
stantaneously exerted to recover it, when lost, is
peculiar to Fluids.

The Doctor mentions divers *Phænomena* which
evinces the wonderful Analogy of these Laws to
one another, and the Difference there is notwith-
standing between them.

Both the aforesaid Laws of Nature are perfectly
distinct from a third, which he takes notice of, in
the third Section, *viz.* That of *Impulse*, or the
Law of communicating Motion by a Blow or *It-
tus*. According to this Law, a Body being once
put in Motion by a single Impulse, will for ever,
if not stopped, move on in the Direction of the
moving Force, without any Repetition of the
Stroke,

Stroke. This arises from what we call the *Vis inertiae* of Bodies.

Besides Gravity, Pressure, and *Vis inertiae*, the two latter of which (the Doctor says) are the necessary Consequences of the former, there is another very remarkable mechanical Property in Fluids, which is the Force they exert to retain their *Æquilibrium*, and to regain it, when lost. This Force, we are told, in the fifth Section, is incredible. It is always equal to the Resistance, tho' ever so great. " The least Drop of Water, when put out of its " *Æquilibrium* with the communicating Fluid, will " exert a Force sufficient to stop or turn back the " whole Ocean. It is well known that Water will " rise perpendicularly to the same Height from " which it is press'd, and after this, the Addition " of a single Drop confined in a Pipe, and retaining its Communication with the rest, would " give the whole Body of the Fluid a contrary Direction, be its Quantity ever so great.

Another mechanical Property of Bodies, spoken of in the sixth Section, is *Elasticity*. Hereby solid elastic Bodies seem to exert the same *Conatus ad Æquilibrium* with Fluids themselves. This may be easily accounted for, our Author says, supposing no other Fluid in Nature to be elastic, or endued with a centrifugal Force, but Air. " It is known, " that all the Interstices of solid Bodies are filled " with Air, under different Degrees of Rarefaction " or Condensation; and that Air, when condensed by " Pressure, or rarified by Heat, will exert an incredible Force to regain an *Æquilibrium* with its circumambient Air. Let us suppose then any elastic Body " to have its constituent Parts compressed or brought " nearer together by a violent Stroke or Impulse: " It is evident in this Case, that the Air, contained " within the Pores of such a Body, must at the " same time be proportionally compressed. And

“ then, the centrifugal Force of this included compressed Air must exert itself, and restore the solid Parts of the Body to their natural Position.” This is our Author’s Account of the Cause of *Elasticity* in solid Bodies. At the Close of this Section he has let us into another of Nature’s Secrets: It may be observed, he says, that *Weight* and *Heat*, or the Action of *Gravity* and *Fire* upon Air have quite contrary Effects. The Air is condensed in Proportion to the Action of the first, and rarified in Proportion to the Action of the latter, From whence it is evident, “ That Fire and Air are the two Counter-forces in Nature; that they mutually actuate the different Powers and Properties of each other; and that where their different Forces are not conjunctly exerted, neither of them has any Force or Action at all,

There is still another Effect of Gravity, that our Author speaks of in the seventh Section, which is that whereby the contiguous Particles of Matter attract and unite with each other. He has specified divers *Phænomena* arising from this Affection of Bodies: And then he minds his Readers, that from what he has been observing as Matter of Fact and Experience, it may be inferred, that all the mechanical Properties and Actions of corporeal Things are the immediate necessary Result of Gravity; so that were this Power once suspended, those must instantly cease, and the whole mechanical Frame of Nature be that Moment entirely dissolved. All this is so very plain, that no one who has attentively considered what we call the mechanical Powers and Actions of Bodies, can well doubt of it, or once imagine they are essential to Matter itself: And if they are not, then must they arise from the continual Presence and Agency of some extrinsic Cause; which Cause must be universal, must pervade the whole Frame of Nature, and incessantly exert an active

active Power upon every Particle of Matter, under certain Laws of Order and Proportion. Our Author pursues this Argument throughout the Sequel of the Chapter, but with such Tautology, as rather confounds than instructs the Reader.

In the eleventh Sect. he enters into a Controversy with those, who, tho' they allow the World to have been created by God, suppose it capable of subsisting, in the Manner it now does, without his continued perpetual Influence, by Virtue of those Laws which he at the first imprest on the material System: Or in the Words of Dr. *Morgan*, " who would exclude
" God out of the World, and dismiss the Deity
" from any farther Care and Trouble, after they
" had employed him in a Jobb to make the World
" for them, which might, in all Time to come, or
" to all Eternity, preserve and govern itself: They
" could not, indeed, do it themselves; but when
" the Thing was done, they had no farther Occa-
" sion for the Workman; for if, he had not finish-
" ed his Work once for all, so as to be set aside for
" ever after, it could only prove him an imperfect
" Contriver, and an ill Artist, not much better
" than a common Mechanick." The Refutation of this Error employs the three last Pages of the first Chapter. And here he has again said somewhat to prove all the mechanical *Phænomena* of Nature to be the Effects of an universal, intelligent Cause, moving and regulating the whole Machine: Telling us, the Instrument which the Almighty makes use of, for thus actuating inanimate Bodies, at least those of our solar System, is a material Substance, or elementary Fluid, which is not endued with or affected by any of the mechanical Properties that we have been mentioning. This, he says, may perhaps be thought very surprising; and yet he hopes to make it very clear in the second Chapter, to which we now proceed.

In this Chapter Dr. *Morgan* treats of the Nature and Affections of Light. He observes, in the first Section, that several Phænomena, which he there specifies, have put the Corporiety of Light out of all Question. But there are some other Properties and Effects of this Element, or Medium of Vision, which have not hitherto been taken notice of, and which he therefore proceeds to consider: And here the Reader is let into a very noble Discovery, far surpassing the *Cartesian* Hypothesis relating to this Point.

It has been supposed, as he says in the second Section, that all the Light which successively comes to us, is continually emitted from the Sun, so as that a fluid Ocean of this Element, sufficient to fill a Sphere of equal Diameter with the Earth's annual Orbit, is thrown out about eight times in an Hour. This Doctrine is very surprising, but not so much so, he judges, as the general uncontroverted Prevalence thereof. “ For might it not be as well imagined, that all the Air, which conveys the Motion from the Object to the Organ, and excites the Sensations of Sound, is continually emitted out of the sonorous Body? Why does not a Bell or a Drum emit all that Air out of its own Substance, which propagates the Sound to the Ear, as much as the Sun emits the Light out of its own Substance, which conveys the Motion of the luminous Element to the Eye, and excites the various Sensations of Vision? It would be hard to assign a Reason why the Medium of Light should not be as much the standing Atmosphere of the Sun, as the Air is of the Earth, and, perhaps, of all other opake Bodies. It might be proved from very many Experiments, that the Actions of Air and Light are reciprocal, and that there can be no Action of the one without the other.

It

It is an established Principle in Philosophy, as the Doctor tells us in the third Section, that the Quantity of Motion in any Body, and all the Effects depending on it, must be ever proportional to the Quantity of Matter in that Body multiplied by the Velocity; and therefore, the Velocity remaining the same, the Momenta in all Bodies must be as the Quantity of their Matter: And this being so, it is evident, “that if the Quantity of Light at
“ the Earth, and throughout the whole solar System, be still increasing in an octuple arithmetical Proportion, in any given Time, its Effects
“ in exciting the Sensations of Light and Heat,
“ &c. must increase in the same Proportion; and,
“ consequently, the Heat of the Earth, upon this
“ Supposition, must be eight times greater every
“ Hour, and in the Space of a Year, the Intensity of the Action must be greater in the Proportion of above 70,000 to 1.” The Absurdity and Falsity of which Consequence, tho’ necessarily following upon the present Supposition, being evident to every one, we must, as our Author says, inevitably conclude that the Notions almost universally entertained about this Matter are directly opposite to Truth.

This being the Case, and all the modern Philosophers almost to a Man, if not without Exception, being involved in this Error, we have Reason to admire, as well as to be thankful for, the happy Sagacity of our excellent Physico-Theologer, who has here brought Light to light; with Regard to which we were before in so much Darkness. See therefore how he instructs us, in the fourth, fifth and sixth Sections, in the Nature of its Motions, and in the Manner of its acting upon our Sensories, and exciting the Ideas of Vision. I will be as careful as I can in delivering his very Doctrine upon these Heads, tho’ I may presume, now and then, to avoid the Copiousness of his Diction: If the Reader

should be little or nothing the wiser for what he has written, he must impute it to his own Dulness.

It has been found by Observation, he says, that the Rays of Light are in a continual vibrating Motion, going to and returning from the resisting Medium, in exceeding short and [almost] † imperceptible Intervals, which makes the Medium appear at perfect Rest. All Sir *Isaac Newton's* Experiments on Light evince these quick *imperceptible* Vibrations of its Rays, and that they are essential thereunto. — And from hence it must follow, that the Quantity of Light, or of the material Element, is neither increased or diminished, by all the Changes which the Rays undergo by Reflections and Refractions.

In talking of Light, as the Doctor remarks in the fifth Section, Men are apt to confound the Sensation with the Motion of the Medium, or Impression on the Organ, whereby such Sensation is excited: “ Thus, in a deep Calm, we say there is no
“ Air, by which we only mean there is no Wind,
“ or sensible Motion of the Air; and yet at the
“ same Time there is the same Quantity of Air in
“ the same Space, as under its greatest Agitation in
“ the most furious Tempest. So likewise in deep
“ Darkness, when no visual Idea is excited, we say
“ there is no Light in the Room, or that all Light
“ is excluded, while there is still the same Quan-

† I have ventured to insert *almost*, which I suppose to have been omitted in the Original, through the Carelessness of the Printer: For I can never imagine to profound a Philosopher as Dr. *Morgan*, tho' like some other great Genius's he may be comparatively negligent in point of Style, and in truth has furnished us with many Instances thereof in this Treatise, could write of *imperceptible Phenomena*, or of a Thing's being evident to due Attention, which was not perceivable. Such a Blunder would hardly be expected, even from the *Moral Philosopher*. — But perhaps, after all, Dr. *Morgan's* Meaning may be, that these Intervals are not immediately perceptible, but to be judged of by their Effects only: So that here is Room for a *Quare*.

“ tity

“ city of the Element in the same Place; but its
 “ Rays are quiescent, so as to make no sensible
 “ Impression on the visive Organs: But as soon as
 “ a Window is opened, or a Candle lighted up in
 “ the Room, we imagine that an Ocean of Light
 “ presently rushes in at the Window, or is thrown
 “ out from the Candle; when all that is done by
 “ the Impression from the Sun or Candle, is only
 “ to put the luminating Element into Motion, and
 “ excite the natural Vibration of its Rays, which
 “ were at a sensible Rest before. In like Manner,
 “ when we talk of the Motion of Light and Sound,
 “ we understand it of the *Elements*, and not of
 “ the Sensations: When we say, that Sound moves
 “ with such a Velocity, it can only signify, that the
 “ Percussion given by the sounding Body, to the
 “ immediate contiguous Air, is communicated to
 “ the next circumambient Air, and that to the
 “ next, till the Motion is propagated to such a
 “ Distance, in a given Time, so as to impress the
 “ auditory Nerves, and excite the Sensation of
 “ Sound. And just so must we conceive of the
 “ Propagation of Light. The Sun immediately
 “ impresses the immediately contiguous Part of its
 “ visive Atmosphere, and that the next, and so
 “ on; and this Communication of Motion, through
 “ the visive Medium, is above six hundred thousand
 “ Times swifter than the Motion of the Air which
 “ excites the Sensation of Sound. Supposing then
 “ the Sun to be totally eclipsed, by an opaque Body
 “ as near to it as the Moon is to the Earth; upon
 “ the Removal of this intercepting Medium, it
 “ would be seven or eight Minutes before the Vibra-
 “ tions of Light could reach to us. —

All Sensation of distant Objects, the Doctor says
 in the sixth Section, arises from a Communication
 of Motion, through an interposed continued Medi-
 um, between the Object and the Organ, — “ It
 “ would

“ would be thought highly absurd to imagine, that
 “ the very individual Parts of the Air, which are
 “ first and immediately impress’d, by the Percussions of a sounding Body, should fly off from the
 “ Belly, through the surrounding Atmosphere, till
 “ it reaches the Ear, and excites the Sensation of
 “ Sound ; and we are very sure, that this is not so
 “ in Fact, and that the Motion is actually communicated from one Part of the Medium to another, till it comes to impress the Organ, and excite the correspondent Sensation ; and the very
 “ same Reasoning must hold good with respect to
 “ Light, and the Manner of exciting Vision.

This is the first Article of our Author’s *Cartesian* Theory of Light, setting forth the Manner wherein it is propagated from luminous Bodies, and affects the visive Organs. We shall now see what his Doctrine is concerning the Nature, Extent, and Uses of this wonderful Element.

And first it appears, as he tells us in the seventh Section, to be universal, and equally diffused thro’ the whole Universe: Wherever there are any luminous Bodies, tho’ at immense Distances, such as the fixed Stars, it is actuated by them, so as to communicate the Motion, and make such Bodies sensible to us. According to the latest Observations, the nearest fixed Stars must be several thousand times farther from us than the Sun ; and how much further still some of those Stars may be, which are invisible to the naked Eye, but discoverable by Telescopes, is even beyond all Conjecture: This Consideration alone might be sufficient to conclude,
 “ that material Nature and elementary Light are
 “ infinite ; or, at least, that their Bounds are absolutely unassignable.

It is evident from all the Phænomena of this first Element, that its Parts are extremely subtil, and, perhaps consist of the very smallest Divisions of Matter,

Matter, which being perfectly solid, are therefore unchangeable with regard to their Form and Action.

From what he has said on these Heads, it may appear, " That all other material Substances whatever
" are immersed in this universal Fluid, as the common
" Medium and Vehicle of all their Actions and
" Re-actions upon each other. And amidst all the
" Changes and Forms successively put on by compound Bodies, this first and most simple Element
" remains eternally immutable.

Fire, as he observes, in the eighth Section, is nothing but elementary Light, or the common solar Rays condensed: This is evident, from the common Experiment of a Burning-Glass; in the Focus of which we find, that the contracted or condensed Light has all the sensible Properties of the most intense Fire: The Force of which may be increased in any assignable Ratio; and be made violent enough, not only instantly to melt Gold, but in a very short time to evaporate it, which no culinary Fire could ever do.

From whence it may be seen, as he notes, in the ninth Section, that all Bodies, how solid or dense soever, have a centrifugal Force from Fire, and fly or recede from it in Proportion to the Intensity of its Action, or the Density of the Fluid: And this he takes to be the first and most essential Property of Fire, that no other material Substance can exist with it, or bear its near immediate Action. This Element, so far as its Action prevails, dissolves the strongest Cohesion of Parts in all other Bodies; and reduces them into such extremely minute Particles, as to dispose them to fly off in the Air: In which we find an essential Difference between this and all other Dissolvents in Nature, that the Substance dissolved cannot incorporate with the Dissolvent, without suppressing its Action. When
Salt

Salt or Sugar dissolves in Water, Iron in Aqua-fortis, and the like, the Substance thus dissolved is equally diffused through the Menstruum, so as to mix with it, and deposit a proportional Part in every proportional Part of the Dissolvent, as the whole of the one is to the whole of the other: But any thing dissolved by Fire cannot thus mix, but flies off in Vapour, or otherwise the Fire is presently extinguished, and its Action destroyed.

These general Observations, Dr. *Morgan* says, in the tenth Section, may open a Way to a clearer Discovery of the Nature and Properties of this wonderful Fluid, which have not yet been well considered or understood. In order to a fuller Knowledge thereof, he lays down and endeavours to demonstrate the following Propositions:

PROP. I. LEMMA. *Light is an Element sui Generis, and not subject to the mechanical Laws and Properties of other Bodies, or material Fluids.*

PROP. II. LEMMA. *If we suppose a material Fluid endued with all the essential Properties of Matter, but void of Gravity, Pressure, Vis inertiae, or any other mechanical Power or Quality; all gravitating, resisting Bodies will move through such a Medium without Resistance, as in Vacuo.*

PROP. III. THEOREM. *Elementary Light is a material Fluid, void of Gravity, Pressure, Vis inertiae, or any other mechanical Power or Property whatever, and therefore its Action and Effect upon other Bodies is purely immaterial. For Proof of this Proposition, our Author proposes the following Particulars:*

1. A Body affected with Gravity cannot rest in any given Position, or move in Right-Lines thro' a Fluid that is specifically heavier or lighter than itself.—But it is certain, the Rays of Light are projected in Right-Lines through Mediums of vastly different Densities and specific Gravities, and this

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this without being at all affected by their different Gravities, or either rising or falling in their projectile Motion, as they must necessarily do, were they at all affected with Gravity.

2. Let the common solar Rays be collected in any assignable Degree, and exhibit all the Phænomena and Effects of Fire, which may be continued for any given Time, without any Fuel to work upon. Now in this Case, condensed Light or Fire in the Focus lies, as to Sense, perfectly quiescent; tho' it is surrounded by the circumambient Air, which is a gravitating Fluid, pressing every way: Yet this immechanical Element is not at all affected by it, so as to rise or fall, or in the least alter its State, either of Rest or of Motion in Right-Lines; which yet it must be, supposing it to be endued or affected with Gravity, or other mechanical Properties of Bodies.

3. All Fluids, affected with Gravity and Resistance, press *undiquaque*; but Light moves or acts only in Right-Lines, and has no lateral Pressure, or Tendency to Motion at all.

4. All gravitating, resisting Fluids, when they meet with any Obstacle to their direct Motion, will, by their lateral Pressure, turn off from their direct Course, till they have passed beyond the resisting Object, and then will fall into the void Space behind, and go on in the same Course again, as before they met with any such Resistance. But it is quite contrary in the Motion of Light, which never falls into the Shadow beyond the Obstacle where its Motion was stopt, and resisted in the direct Course: And therefore the Parts of this Element do not gravitate and press upon each other, or upon the circumambient Air; and consequently it does not act by any mechanical Property.

5. The Rays of Light do not at all disturb each other in their Motion, or Action in Right-Lines, as is evident from the Phænomena of Vision:

The

The visive Rays come from every Point of Space, and terminate in every other Point, that can be within the optic Angle of any Eye. Thus, two Men standing at a Distance, and looking directly at each other, may see one another, by Rays acting in contrary Directions without Resistance: And any Number of other Men, standing in any different Positions, might see the same Men in the same Instant, by Rays which must intersect each other in all possible Angles, and this without in the least confounding the Action of Light. But with regard to Sounds, which are convey'd thro' a gravitating resisting Medium; we find the Case perfectly different; for here, a Multitude of Sounds from different sonorous Bodies, or coming to the Ear in different Directions, cannot be distinctly heard.

These Considerations, our Author thinks, very clearly demonstrate, that Light, thro' which Vision is conveyed, is an unresisting Medium, and immechanical Substance. In the eleventh, twelfth, thirteenth, fourteenth and fifteenth Sections of this Chapter, Dr. *Morgan* continues the Subject, but without adding; so far as I can conceive, any Thing to the Improvement or Illustration thereof.

In the thirteenth Section, he confesses his Ignorance of the Manner, in which this immechanical Fluid, that he has created, acts upon other Bodies, and determines their mechanical Powers. He no more pretends to explain this, than how the Soul acts upon the Body, or the Mind upon Matter: But we are sure, he adds, that this is not done by Weight, Pressure, Resistance, Impulse, or any mechanical Power or Property whatever. It is very reasonable to suppose, that there must be some Medium of Communication between the mechanical and immechanical Powers of Nature, between Mind and Matter, Thought and mechanical passive Motion; and if so, this immechanical Fluid has the

the best Claim to that Function. An Hypothesis, he thinks, might be laid down, which would pretty well account for it; but that he is above indulging himself in Conjectures, or dealing in any Thing but plain and demonstrable Facts. — And so we'll leave it, and pass on to the third Chapter, where we meet with another of His sublime Discoveries: Which, only that we chuse rather to be obliged to him for it, we might be furnished with by a Dignitary of the Church of *Ireland*; I mean Dr. *Brown*, late Bishop of *Cork*, who has invented it, or something exceedingly like unto it, in that wonderful Work of his, intituled *The Procedure, Extent, and Limits of Human Understanding*: A Book fraught with the profoundest Science, and which the Right Reverend Author was so good as to thrust into the World, on purpose to thrust Mr. *Locke's Essay on human Understanding* out of it; a Feat hower that it has not yet quite atchieved. — But to return to Doctor *Morgan*.

In this third Chapter now before us, he enters upon the Theory of Human Nature, and investigates the general Laws of Sensation and Intelligence. He observes, in the first Section, that the Faculties of *Human Nature* may be distinguished into the *Animal* and *Rational*; which are two essentially different Powers of Action, or Modifications of Existence.

Of the Animal Faculties, the principal, and Foundation of all the rest, are the external, organical Senses; which intirely depend on Matter and Motion.

The *sensitive Soul*, or the passive Capacity of *Sensation*, is “either a certain Modification of
“organized, impressed *Motion*, or something necessarily connected with it, and inseparable from it.” How far the Deity may, some time or other, alter this Law, and make Sensation, or the sensitive Soul, independent of Matter and Motion, we cannot,

not, as our most sagacious and pious Author says, pretend to judge; “but as the Case now stands, every Nerve throughout the Body seems to be sensitive, or capable of having Sensation impressed upon it, by a certain Modification and Organization of Motion: And to imagine, that these Sensations are subjected in another Substance or Soul situated in some little Corner of the Brain, or elsewhere, or not situated at all, so as to be *tota in toto & tota in qualibet parte Corporis*, would be scarce common Sense.—It has greatly perplex’d some Philosophers to account for what is really unaccountable, how Sensation should be subjected in another Substance, that is essentially distinct from the sensitive Organs themselves; or how a Pain in a Finger or Toe should be a Pain of the Soul in the Head, when it is evident to all feeling, that the Nerve is equally sensible all through.”

That the Nerves are themselves the proper Subjects of Sensation, and not merely the Instruments thereof, our Author pretends to evince, in the second and third Sections; and in the six following he says — I protest I don’t know what. But in the tenth, he becomes something more intelligible, and goes on opening his great Discovery concerning animal Nature.

All our Sensations, Appetites, Instincts, and animal Passions have, he says, an evident Connection with organized Matter and Motion, and exist successively in Time and Place, which are the essential Attributes of Matter and Motion. With respect to the Sensations of Pleasure and Pain, in which almost all our Ideas of Sense, Appetite, and Instinct terminate, these are evidently local and moveable, admit of Parts, Quantity, and different Degrees of Intensity or Remissness, which are likewise the Properties of Matter and Motion.

A Pain

“ A Pain in the Head is not a Pain in the Finger
 “ or Toe, though the same Pain may move succes-
 “ sively, and exist in different Parts of Time, in
 “ one Part or another. All the Affections and At-
 “ tributes of Matter are proportional to the Quan-
 “ tity of Matter thus impressed or affected: The
 “ Gravity, Resistance, Pressure, or moving Forces
 “ of any Quantity of Matter are made up of the
 “ like correspondent Forces of all the Parts taken
 “ together. In like manner, the Pleasure or Pain
 “ affecting any of the sensitive Nerves is propor-
 “ tional, *ceteris paribus*, to the Parts or Quantity
 “ of Matter affected; and, in this Case, the Degrees
 “ of sensitive Pleasure and Pain correspond exact-
 “ ly to the Intensity or Remission of the impres-
 “ sed Motion upon the sensitive Organ; and as
 “ some of the nervous sensitive Organs are of a
 “ finer and more delicate Structure and Make
 “ than others, they are, accordingly, more or
 “ less impressible with Pleasure or Pain, from the
 “ same Quantity or Degree of organized modified
 “ Motion.—And this shews, that all the Sensa-
 “ tions or Modifications of animal Pleasure and
 “ Pain are proportional to the Quantity of Moti-
 “ on impressed, and the Capacity or Susceptibility
 “ of the sensitive Organ to receive it; and where
 “ the Properties or Attributes are the same, as has
 “ been here proved, it is very reasonable to conclude
 “ the Subject must be the same, and that ALL
 “ SENSATION, APPETITE, AND INSTINCT,
 “ ARE THE ATTRIBUTES AND AFFECTIONS
 “ OF ORGANIZED MATTER, and arise from the
 “ different Forces and Directions of the organized,
 “ modified, impressed Motion.

This Paragraph comprehends the Quintessence of
 our Author's System, with relation to the animal
 or sensitive Part of Human Nature; and I have
 cited it exactly in his own Words, that the Reader
 may see by this Example, how much that Figure of

Q

Speech,

Speech, which Rhetoricians call *Pleonasm*, prevails in his Diction.

There is an Objection which may be started against his Reasoning on this Head, "from the apparent Place of the Sensation, where the Object, from whence it arises, is external, and at a Distance from the sensitive Organ, for in this Case, the apparent Place of the Sensation is at the external Object, and not in the Organ which receives the Impression."

In the Removal of this Difficulty, he employs the eleventh and twelfth Sections. It has puzzled several able Philosophers, but our Author makes nothing at all of it. As in Truth he does of almost every thing he meddles with.

In the thirteenth Section he enters upon a new Topic, The rational Nature of Man, which includes Intelligence, active Power, and free Choice. And here he proceeds in all Respects, as he has done hitherto; Abundance of Words, Plenty of Tautology, and here and there a Glimpse of Reason. We will endeavour to extract the Spirit of what he advances.

The Object of the Intellect is, he says, abstract and reflex, such as arises from the Reason and Order of Things, and Relation of Ideas, and not the simple Perception of the original Ideas themselves, as they arise passively from the Impression of Objects, by necessary organized Matter and Motion. These general Ideas are the Workmanship of the Mind, not lent in ready-formed from without. Now here is intelligent Agency discovered. Thus the Understanding, by abstracting, comparing, and compounding its ori-

What Wonder may we not expect in Metaphysics, from a Writer who is so expert himself in this manner? *Myself* is a very singular Phrase.

ginal simple Ideas, in the receiving of which it is passive, forms them into general Propositions, raises Theorems, draws Consequences, and disposes these abstract comparative Perceptions into Systems of Arts and Sciences. This is what we call Reasoning, and differs as much from Sensation, as a Proposition from a Sound or Colour.

These abstract Ideas of Reflection, or general Truths, are not, as the Doctor tells us in the fourteenth Section, like our Ideas of Sensation, Affections of organized Matter, nor do arise from any modified Motion. They have no Relation at all to Matter or Motion, as existing successively in Time or Space, are not perceived as being here or there, or now and then, or as any way affecting the external Senses; And from hence it is evident, they must have a Subject essentially distinct from Matter; for did they exist in Matter, they must be apprehended as existing by successive Motion in Time and Place. And thus our Author takes to be a Demonstration of an immaterial intelligent Being, essentially distinct from Matter, and which must therefore be independent on any particular Organization of Matter and Motion. Whereas, the sensitive Soul, or Subject of Sensation, is NOTHING BUT ANIMATED MATTER, which under such particular Organizations, and Energy of impressed Motion, conceives and retains such or such Sensations of Pleasure and Pain.

A Mind, or intelligent Being, therefore, as essentially distinct from Matter, is the Subject, as our Author tells us in the fifteenth Section, of all free Agency, moral Government, of rational Conduct: And is governed, as well as mere sensitive Creatures, by general Laws. Intelligence as well as Sense has its natural Boundaries, which it cannot pass; and these are the Walls and established Constitution of the Deity, acting constantly and uniformly upon

the Principles of perfect Truth, Wisdom, and universal Good. "Whatever may appear to us Evil, or Wrong in the Creation, can respect only Individuals, considered as separate from or independent of the Whole." This our Author will have to be the first Principle of Morality and Religion; for he who considers only instrumental or secondary Causes, and takes the Parts as independent on the Whole, while he is censuring every thing, must ultimately blame the supreme Cause, the Contriver and Manager of all Things." But such Malecontents, as he adds, ought to know, that God governs the World, not by particular and occasional, but by general and established Laws; and the Reason why he does not miraculously interpose, as they would have him, by suspending these, is, because this would subvert the Order of the Universe.

Natural Good, or Happiness upon the whole, as appearing to the Understanding, is the necessary Object of all rational Choice. To chuse Evil, as such, is as great a Contradiction, as a forced Choice.

No Good, how great soever it may be, or appear in abstract Reasoning, can ever move a Man to the Choice and Pursuit of it, till he comes to desire it, to regard it as a Part of his *own Happiness*, and to be uneasy under the Want of it: This Pain or *Stimulus* of Desire is the only Motive to Action in the Pursuit of Happiness. This is a fundamental Law of all intelligent Beings, capable of any Increase or Diminution of Happiness, and which God never suspends or alters, to serve any particular Purposes.

The Choice and Pursuit of *natural Good* is what we call *moral Good*, and the Choice and Pursuit of *natural Evil*, or Pain, is *moral Evil*; Falsehood in Action; And hence it is evident, *that no Man, as rational*

rational and free, can act wrong, but from an antecedent mistaking Good and Evil, and chusing and pursuing one instead of the other.

But if, this be the Case, how comes it that Men so often chuse their own Ruin, and act so directly contrary to their own Judgment and Conscience, as they are themselves ready to confess? A clear Solution of this, Dr. *Morgan* says, will remove many Difficulties concerning Men's moral Conduct: And this is his Solution of it. "Man is a Compound,

"consisting of animated Flesh, as well as Spirit;
"and where Sense and Appetite are strong, they
"often hurry a Man on, by mere animal *Impetus*,
"without Consideration. But as soon as the Man
"has Leisure for Reflection, his Reason presently
"condemns him, for thus giving a Loose to his
"Passions, which he might have restrained.

"When a Man then acts contrary to deliberate
"Judgment, and cannot plead Ignorance; he does
"not really think, or form any Judgment of Reason about it at all at that time: He commands
"his Reason to be silent, and resolves not to hearken thereto, while he lets loose the Reins of moral Government, in the Gratification of his vicious Appetites. But no Man can here pretend he
"was not free in what he did. Here therefore the
"Liberty and Virtue of a moral Agent lies, in exerting his utmost Force of Reason against the
"Gratification of any such Appetites as are vicious
"and destructive of Happiness.

Here is the Doctor's whole Answer, tho' I have presumed to contract the Compass of it, as usual, by laying aside some superfluous Epithets, and the like. And now can any one appear better qualified for solving of Difficulties, and answering Objections, than our *Physico-Theologer*? Lord, had he but lived in those Days, when Cases of Conscience were in fashion, as may be seen by the *Morning*

ing-Exercises at Cripplegate; Baxter's Christian Directory, and other Works that emerged about the Middle of the last Century, his Taking this Way would have set him at the Head of the Catholics, and acquired him infinitely more Esteem, than is now to be hoped for.

What a surprising Subtlety may we discern in his Answer to the Question here before us? He had asserted, "That no Man, as rational and free, can act wrong, but from antecedent wrong Judgment, mistaking Good and Evil, and choosing and pursuing one instead of the other."

Now this Assertion naturally produces an Objection, viz. "How then is it, that Men so often choose their own Ruin, and act directly contrary to their Reason?" This the Doctor himself owns to be a very obvious and material Objection; and insinuates as if the Removal of it would be the Removal of somewhat else, which one might very much wish to be removed.

Now here, I say, observe the Dexterity of his Answer: He does not take a large Circuit, to shew, that all Actions proceed from false Judgments of things, formed by a Mind blinded or biased by the Passions; but he falls upon the *Herculean* Difficulty at once, and utterly demolishes it by one bold Assertion, viz. "That

when a Man, in consequence of antecedent wrong

Judgment, acts amiss, he does not really form any

Judgment of Reason about it at all at that Time."

He commands his Reason to be silent, and resolves

not to hearken to or regard it; while he

lets loose the Reins of moral Government in the

Gratification of his vicious Appetites."

Here is the Solution of the Matter in a very brief one it is indeed; but not a whit upon that Score, the less satisfactory.

And here I should have taken leave of the Point, were it not for a Circumstance that requires a few Words to be bestowed on it. Our Author has

said,

said, "No Man as rational and free can act
" wrong." And yet a Page or two after he says
" that when Men let loose the Reins of moral Go-
" vernment, in the Gratification of their vicious
" Appetites, they cannot pretend that they were
" not free and voluntary in what they did. Now
as this, at the first Glance, has some little Appear-
ance of a Contradiction, the Reader is to take no-
tice, that in our Author may not be dishonoured
of a Distinction which entirely removes it. And
it is thus, no Man, as free, can act wrong, but
from an antecedent wrong Judgment; therefore a
Man, as free, may act wrong, provided there be
an antecedent wrong Judgment in the Case.
A Man's not forming any Judgment of Reason at
all, at the time of his gratifying his vicious Appet-
ites, but commanding his Reason to be silent, and
resolving not to hearken to or regard it, is the ve-
ry same thing with an antecedent wrong Judgment;
ergo, there is no Contradiction. Q. E. D.

And now it is to be hoped the Reader is as wise
in respect of this Subject, as our Author himself, and
will never forget what a Knack he has at framing
Theories, Reasoning, removing Objections, recon-
ciling Contradictions, &c. He closes this Chapter
by just hinting, how far an erroneous Judgment
may go in extenuating wrong Conduct.

I will very quickly run over the Remainder of
this Work, taking notice only of the most remark-
able Particulars in each Chapter.

As for the fourth and fifth Chapters, which, as
we are told in the Titles of them, treat of active
Power, Liberty, and moral Government; all I
can say of them is this, that the Doctor has therein
play'd with these Subjects, as I have seen Fellows
do with three Thimbles and a Button; he shews
and shifts them so often, that my Apprehension is
truly confounded; and if the Reader would know
any thing about them, he must even look for it

himself. In some of the transitory Views, or rather Glimpses, which I had, methought I perceived new Contradictions: But we have just now seen, how easily Things of this sort are set to rights, by the Help of a Proviso or Distinction.

After all, what I am here saying must be understood to extend only to those Topics that I have specified; for there is another, that occurs incidentally, in the fifth Chapter, which I have been able to form some tolerable Idea of. It is a most curious Thing, the Prospect of which is enough to make any Philosopher's Mouth water. It is not, we own, the *Grand Elixir*, but it is, in our Author's Style, that *Grand Arcanum*, which has hitherto perplexed and confounded all Philosophy. This, Dr. Morgan has happily explored; and instead of making it a *Nestrum*, and concealing it, as Ward and other such Empiricks would do, for his own Pleasure or Interest, he has generously exposed it to the World, for every Man to make what Advantage he can of it. This is an Affair of such Dignity, that it ought not to be introduced without proper Attendants: And in the marshalling of these, and ordering the whole Proceeding, we shall not presume to deviate in the least from our Author's *Ceremonials*; Tautology always excepted.

In the third Section of the fifth Chapter he says, "Nothing perhaps has contributed more to darken and perplex the Philosophy of Human Nature, than an unintelligible Scholastic way of talking about the *Mind*, *Soul*, or *thinking intelligent Principle*, or *Power within us*." The "Mind,

* It is worth noting, how careful Dr. Morgan is, that his Readers should not mistake him. We ought candidly to suppose that nothing but such a generous Motive could have engaged him to fatigue his Pen, by such a Multitude of Words as

" Mind has been divided into a great Number of
 " distinct Powers, Faculties and Capacities, active
 " or passive, and spoken of as so many diffe-
 " rent and distinct Agents, or passive Sufferers:
 " Thus the *Understanding* perceives and judges;
 " the *Will* orders, commands, resolves, and acts;
 " the *Conscience* approves or disapproves, acquits
 " or condemns; the *Affections* enjoy or suffer, and
 " communicate Pleasure, or Pain; whereas, in
 " Truth and Reality, the Understanding is the Per-
 " ception itself; the Will, the actual Intension;
 " Resolution or Action, and the Affections or Pas-
 " sions, the differently modify'd Pains or Pleasures
 " of the same Mind, or intelligent active and
 " passive Being.

" How, then, after what Manner, our various and
 " multifarious Thoughts, Perceptions, Desires, and
 " Volitions are united and held together in one en-
 " tire Piece, one Mind or human Person, we know
 " not, nor is it possible we should know; because
 " a Man, or human Person, is a Unity, or entire
 " Piece of such a Composition and Mixture, as tran-
 " scends all human Knowledge and Comprehen-
 " sion. The whole Design, and all the Ends and
 " Uses of a Clock, a Ship, or any Piece of Me-
 " chanism and Architecture, may be very well
 " known, and thoroughly understood; because
 " any such Composition of Parts which make a U-
 " nity, a whole, or an entire Piece under any De-
 " nomination, being of human Contrivance and
 " Formation, must be so far the adequate Object
 " of human Understanding. But it is not so with
 " the Works of God, or the Effects of Divine

he expresses himself by here, and throughout this whole Vo-
 lume. His liberal Soul is not satisfied with allowing us only a
 Sufficiency of Terms, but heaps them upon us beyond Measure:
 Nay, verily, I can hardly forbear saying—Discretion.

42. Wil,

“ Wisdom and Power. We may know enough of
 “ the Works of God to discover infinite Wisdom
 “ and Contrivance, joined with the most absolute,
 “ irresistible Power and Energy throughout the
 “ whole: But we can know nothing of the real
 “ Essences or internal Nature and Constitution of
 “ Things, which are formed, continued, and sub-
 “ sisted by the infinite universal Presence, Power,
 “ and Agency of the Deity.

“ Here then, perhaps, we may be let into the
 “ Secret, and be enabled to discover that GRAND
 “ ARCANUM, or *Desideratum*, which has hitherto
 “ perplex’d and confounded all Philosophy, name-
 “ ly, *what that unknown Substance or Substratum*
 “ *is, which connects, unites, and supports what we*
 “ *call the different Modifications, Properties, At-*
 “ *tributes and Adjuncts of Individuals.* The me-
 “ taphysical unintelligible Jargon of the Schools,
 “ about Substance and Properties, or Attributes,
 “ had almost destroyed all Truth and common
 “ Sense, in such abstract Reasonings, till Mr. Locke
 “ set this Matter upon a better Footing. The
 “ Scholasticks had considered and talk’d of *Sub-*
 “ *stance*, as that which could subsist and act of it-
 “ self, and by which the several Powers, Proper-
 “ ties, and Attributes, were united, individuated
 “ and denominat’d. Extension, Solidity, Mobi-
 “ lity, Figure, Weight, Colour, &c. were Pro-
 “ perties or inherent Qualities of some unknown
 “ Subject or Substance, called MATTER. Sen-
 “ sation, Intention, Volition, &c. were the Pro-
 “ perties, Acts or Affections of an unknown,
 “ spiritual or immaterial *Substance*; to this un-
 “ known Substance, of which we could have no I-
 “ dea or Conception at all, was attributed the whole
 “ Power of uniting, individuating, actuating and
 “ supporting what they called Properties, At-
 “ tributes or inherent Qualities: And here we see
 “ these Philosophers stumbled in the Dark upon

“ *the*

“ the UNKNOWN God whom they had never
 “ sought, and whose universal Presence, Power
 “ and Agency, they could not discover in his
 “ Works: They knew well enough what united,
 “ individuated and denominated the several consti-
 “ tuent Parts of a Clock, a Ship, or any compound
 “ Piece of human Contrivance and Workmanship,
 “ but they were extremely puzzled and perplexed
 “ to account for the Unity and Individuation of
 “ the Works of God. —

“ What is it that individuates or indentifies a
 “ Body, and makes it one, but that Unity of De-
 “ sign, that Power or Principle by which its seve-
 “ ral Parts cohere, and are moved and directed at
 “ once so, as to answer the same End and Purpose?
 “ What is it which individuates a Mind or Soul,
 “ but the same Unity of Design, or such Combina-
 “ tion and Connection of Thought, Ideas, or suc-
 “ cessive Modes of Self-Consciousness, sustained by
 “ the divine Presence and Power, and directed to
 “ the same End and Purpose, with regard to the
 “ Individual himself, and other Individuations of
 “ the same kind, to which it is related? Take a-
 “ way this Unity of Design, or mutual Relation
 “ and Dependence of the Parts and Whole, and all
 “ Individuation ceases. — And from hence it is
 “ evident, that the universal Presence, Power and
 “ Intelligent Agency of the Deity, is the only Prin-
 “ ciple of Individuation, by which all Unity and
 “ Diversity, all Relation, Dependence and Con-
 “ nexion of Parts and Whole is sustained and con-
 “ tinued. —

“ Whether this universal Presence, Power and
 “ designing Agency of the Deity, be not that Prin-
 “ ciple of Individuation, that unknown Substance
 “ or Substratum of Things which the Philosophers
 “ have been so much in quest of, I must leave to
 “ further Consideration; but this I am sure of, that
 “ con-

“ confounding Things without us, with what passes
 “ within us, has been one principal Cause of such
 “ Darkness and Obscurity.

What a Rhapsody is here! What a *Je ne sçai quoi*! It is richly worth taking a Review of. Nothing has perplexed Philosophy more than dividing the Mind into a great Number of distinct Powers, active or passive, as Understanding, Will, Affections, &c. — All these supposed different Powers or Properties are nothing but different Names for the same Mind, or thinking Being, considered as acting or being acted upon after different Manners. — How our various Thoughts and Volitions are united and held together in one Mind or human Person, it is not possible we should know. — That which individuates or identifies a Body is that Unity of Design, that Power or Principle by which its several Parts cohere and are moved at once, so as to answer the same End. That which individuates a Mind is the same Unity of Design, or such Combination and Connection of Ideas, or successive Modes of Self-Consciousness, sustained by the divine Presence and Power, and directed to the same Purpose, with regard to the Individual itself, and other Individuations of the same kind to which it is related. — From hence it is *evident*, that the universal Presence, Power and intelligent Agency of the Deity, is the only Principle of Individuation. — Whether this universal Presence, Power, and designing Agency of the Deity, be not that Principle of Individuation, that unknown Substance or *Substratum* of Things, which the Philosophers have been so much in quest of, must be left to further Consideration.

So that, in the first Place, it is impossible to know what it is which identifies and individuates thinking Beings. — Yet, secondly, we do know what individuates and identifies thinking Beings, even Unity
 of

of Design, or a Combination and Connexion of Ideas, or successive Modes of Self-Consciousness, sustained by the Divine Presence. — Thirdly, it is *evident*, that the universal Presence and intelligent Agency of the Deity is the only Principle of Individuation. — Fourthly, whether it be so or not, is a Question that must be left to further Consideration. — And then, lastly, If a Man should depend on *St. Paul's* Clock, and that should go wrong, it would be the Cause of his mistaking, and he might happen to be disappointed of his Dinner. I hope the Reader will not stare at this Conclusion; for it is certainly as pertinent as that with which our ingenious Author shuts up his Argument; and therefore I think I am justified in it.

And now I have quite done with the fourth and fifth Chapters of this admirable Treatise; for I meddle not with the Subject of Freedom or human Liberty, which is therein handled; because our Author has agitated, and I may say confounded it to such a Degree, that I cannot form any distinct Notion of his System concerning it.

We will here therefore look into his sixth Chapter, where he descants on moral Right and Wrong, and the Causes of moral Error. In this Place he opposes himself to Mr. *Wollaston*, who, if I mistake not, makes Physical Truth and Falsehood to be the Standard of moral Good and Evil.

Moral Truth, our Dr. says, consists in the Congruity of Sentiments, Disposition and Actions, to the Nature and Fitness of Things. And this Nature of Things, with respect to such Sentiments, Tempers and Actions, is nothing else but their Relation to true Happiness. Moral Truth and moral Good, therefore, are convertible Terms, and must signify the same Thing.

From hence it is evident, that between moral Good and moral Evil, or the Right and Wrong of
Tempers

Temper and Actions, there is a Medium of *Indifference*. An Action, with respect to its moral Qualification, may be neither Good nor Evil, but purely indifferent : Or, if it be Good or Evil, *i. e.* morally true or false, it may be so in infinite Degrees, in Proportion to the Importance thereof, as connected with or repugnant to Happiness, whether it regards Individuals or Society. Whereas, with respect to physical or logical Truth, it is not so ; there can be no Degrees of such Truth, nor any Medium between Truth and Falsehood : But every Truth is not of equal Importance, or equally *moral*. And this Distinction between physical and moral Truth, our Author judges absolutely necessary to clear up some Difficulties of Consequence, with which this Subject has been clogged, even by some of the best Writers in this Way.

Moral Truth, as he goes on, consists in practically considering and treating every Thing as it really is in Nature, and stands related to us, *i. e.* in treating a Friend as a Friend, an Enemy as an Enemy, a good Man or a bad, a wise Man or a Fool, as such. To do otherwise, would be plainly false in Morality and Practice ; and therefore, in this Case, bare abstract Truth in Propositions cannot be the moral Rule and Law of Words or Actions. Nay, one may venture to affirm, that the owning or not denying a physical abstract Truth, may be sometimes contradictory to the moral Truth or Rectitude of Actions. To inform an Enemy, upon Demand, of what had been secretly resolved on, for the necessary Defence of a Kingdom ; nay, not to deceive him, as far as possible, either by Words or Actions, would be highly immoral. To speak physical Truth to a Madman, or Assassin in Pursuit of an innocent Person's Life, or not to deny the Truth in such a Case, if necessary, must be immoral and highly criminal.

[*To be continued.*]

T H H




THE
HISTORY
OF THE
WORKS of the LEARNED.

For OCTOBER, 1741.

ARTICLE XVI.

A Continuation of Dr. Morgan's Physico-Theology.

T is not logical Truth therefore, as he says in the third Section, or the Truth of Propositions abstractedly considered, but the practical Importance of Truth in its Nature and Consequences, which is to be the Rule of Action and moral Conduct. And again, the moral Truth and Rectitude of Actions lies in the Congruity of the Act with the Object. To succour and protect a mortal Enemy, to a Man's own Destruction, or the Ruin of his Country, would be as false in Practice, as if a Man should affirm, in Words, that Good is evil, and Evil good. Suppose a Highwayman meets you on the Road, and with a Pistol at your Breast demands your Money: If you could divert his Purpose by misinforming him, and thereby save a

R

Part

Part of your own Right; would this be immoral, or would the physical or logical Falseness be a moral one? Dr. *Morgan* thinks not: And challenges the Man who thinks otherwise to say so.

We will proceed no farther in this Chapter. What remains of it, tho' by much the greater Part, has nothing in it deserving any particular Notice. We now therefore enter upon the seventh and last Chapter, which is a Dissertation on DIVINE PROVIDENCE.

In the six preceding Chapters, the Doctor has, he says, distinctly considered the general Laws of Nature, with regard to the material, animal, and rational Parts of the Creation; and has, he thinks, demonstratively proved, that these general Laws are the established Principles of Divine Agency, or those eternal, immutable Laws of Truth, Reason, and Order, originally settled by the Deity for the Preservation and Government of the World, by his incessant and intelligent Energy.

The great Point, he tells us, which he has hitherto endeavoured to illustrate and confirm, is this, that the Universe is one *Whole*, whereof all the Parts are necessarily and mutually connected by an *Unity of Design*. This Unity of Design is a Plan, which must have been laid at first by the Divine Architect, with a perfect Foresight of all future Incidents. The Laws by which such a System was to be governed, and the Unity of Design preserved, could not be left to Chance, or unforeseen Accidents, which might make frequent Interpositions, and Alterations of the general Laws, necessary, on particular Occasions not foreseen or provided for.

So far as our Observation reaches, we do not find, that the general Laws of Nature are suspended to serve any particular Purposes; but, on the contrary, the Laws of Matter and Motion, Appetite

tion and Instinct, Intelligence and Free-agency, are externally and invariably the same : And were not this so, all Nature must every now and then be thrown into Convulsions, to answer Purposes unforeseen and unprovided for.

If this be the Notion Divines have usually had of Miracles, *viz.* an immediate Agency of the Deity, suspending the general Laws of Nature on particular Occasions, our Author is fully satisfied, they will never be able to prove any such thing, in any one Instance.

But it will not follow from hence, he says, that God has not provided, by his general Laws, for all particular Incidents, so as to answer all the Ends of moral Truth and Rectitude : And after a couple of smart Strokes, upon the Clergy and Systems of Divinity, he gives us to understand, that he will settle this important Point of *Providence* upon the Principles of *Physico-Theology*, as the Foundation of all moral Truth and Religion, without making God a Man, or resembling him, as others have done, to a weak unskilful Artist.

In the second Section, therefore, he goes on to reconsider the Order of Nature, or Laws of Divine Agency, with regard to the several Classes of Beings. He observes, that all Sensation, Appetite, and Instinct is necessarily connected with modified Matter and Motion ; on the other hand, those Sensations, &c. impressed from without, excite such organical Motions, or spontaneous Actions in the Animal, as are necessary for the Preservation of the animal Life and Species. In this Reciprocation of external Impressions, internal Sensations, &c. there is nothing of Liberty, all is necessary. Here then it is evident, that in such Cases, the Creature does not act, but is acted upon. And here, he thinks, the incessant Agency of the supreme intelligent Cause is indisputable.

R 2

Here,

Here, as he says in the third Section, is a Subordination of one Creature to another, founded in Nature, original Contrivance and Appointment, without giving out particular Laws, or occasional Orders from the supreme Governour, just as Circumstances turn up. "God does not send a *Prophet* or an *Angel* to authorise a Lion to eat a " Lamb, or a Fox a Goose; he never authorised a " Tyrant to destroy a Country, or gave Mankind " an Authority, by Revelation, to devour Sheep " and Cattle; but his having given them Power, " or Cunning enough to do it, is a plain Indication of the Order of Nature;" and he would be glad to see all carnivorous Animals, or Flesh-eaters, prove a better Title than this. Nothing, he adds, but the insuperable Pride of Man, could pretend a supernatural Revelation for what God has naturally ordained. "Perhaps if Lions, Wolves, Tygers, " and other voracious Animals could reason as we " do, they might prove a supernatural Revelation for " devouring all Creatures that are less powerful or " cunning than themselves. Upon such a Supposition they would, certainly, have as much Reason and Right on their Side as we; and, no " doubt, but they would have Prophets, Ministers, " and Preachers of Righteousness, to make it all " clear to them." — Buffoonery in Perfection! But we proceed;

Man is, by the general Law of Nature, made Lord over all the Works of God below; his Dominion extends from the Lion to the meanest Insect within his notice; he is made the Judge how far they are to be preserved and cherished, or destroyed and rooted out. These Creatures know nothing of the Capacity, Power, and Art of Man, or by what Means this Sovereign often destroys them by thousands in a Moment.

Suppose

Suppose now, as the Doctor says, that any Species of these Insects, that know no more of us, than we do of any invisible Beings above us, were endued with Reason, their organical Senses remaining the same as before : How would they argue about an infinite Number of Incidents that befall them by the Art and Contrivance of Man, and of which they can assign no Cause? Some of them, perhaps, would resolve all into Chance. Others would conclude, there must be the immediate Hand of God therein, a particular miraculous Interposition, contrary to the general Laws of Nature. These would be the vulgar Insects, and such their Reasoning: But both Parties would be wrong, because they knew nothing of Man, or of his Ways of acting above them. But perhaps there might be some among them of a more philosophical Genius, who had carried their Views of Nature a little further; and these would conclude, from the Analogy of Nature, that as there are an Infinity of Creatures below them, many of which had been subjected to them, so there must be Orders of Beings superior to them, of whose Ways they could not judge, and that these Beings, tho' invisible or unknown to them, might have Power to do them Good or Hurt, in consequence of the Law of their Nature, and to answer the Ends of divine Government.

We know that such Reasonings and Conclusions would be right in Bees, Ants, &c. were they endued with that Faculty; and we have the same Reason from the Analogy of Nature to infer, there are Beings above us, as much superior to us in all Degrees of Perfection, as we are to the meanest Fly or Insect;—and that such superior Intelligences, as Free-agents, have Power to act upon the Elements, and direct natural Causes, by Means unknown to us; — may raise a Vapour from the

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Ocean, and direct the Storm, as much as a Chymist can from his Furnace.

Before the Doctor can go any farther in his Explication of this momentous Subject, he thinks himself obliged to take notice of two opposite Schemes, concerning the universal Government of the World: The *Epicurean*, that ascribes all Things to a blind Fatality, (which, being worn quite out of Fashion, he does not trouble himself with refuting); and that of the *Visionary Deists*, who own a God that created the World, and governs it in perfect Wisdom and Righteousness; but deny he has any Law of Action *prior* to his own Will; a God who creates Good and Evil, Truth and Falsehood, Right and Wrong, who is to be submitted to without Reserve, and whose Will is to be known, only by a *Revelation* above *Reason*. Such impious Tenets as these kindle our Author's Zeal, and he begrudges no Time or Pains which may be required for their Confutation. Well is it for the Maintainers of them, that they are not within his Clutches; for as it is plain his righteous Indignation boils against them, so, no doubt, were they in his Power, he would make them feel the Weight of his just Vengeance.

The Difficulties attending the Schemes above-mentioned, have given Birth to a third Party, which he deals with in the sixth Section. This consists of *Moderators*, who, knowing the two opposite Extremes must be false, would join them together, and compound the Truth out of the most opposite Falsehoods.——But some People, he says, who have their Eyes open, and are resolved to see with them, will fancy that this compounding, moderating Scheme, is a mere priestly Cheat, and that the moderating Men only want to save a little *Divinity* for a *Maintenance*.

But

But surely there must be a Medium between such Extremes. These cheating Moderators know that very well, and therefore hoped to sham their Counterfeit upon us, for it; but as our Author has guarded us against that, so likewise, to compleat the Kindness, does he offer us the genuine Truth in its stead. Part of this we have had already, and Part is now to follow after.

It has been the great Unhappiness of Mankind, as he tells us in the seventh Section, that the Ministers of Religion have rarely studied Nature; but set up Faith above it and Reason. They have represented the Deity as a temporal Prince, upon his Throne, with his Attendants about him, giving out occasional Orders, just as this and the other Emergency arises. But surely the infinitely perfect Mind had Knowledge and Power enough to settle a Plan of Government at first, that might answer all his Designs, without any need of future Emendations. Without running upon such Absurdities, we may defend a particular Providence, and such occasional Interpositions, as moral Government requires, upon the general Laws of Nature, and the Order which God has established, among the different Ranks and natural Subordinations of Being, in the Constitution of the Universe.

For, to answer this Purpose, we need only suppose, that "as Men by Reasoning and Discourse, or by suggesting a Thought, have such an Influence over one another, as we see, without destroying Free-agency; so we cannot doubt but superior Intelligences, and free Agents, may have the same Power to influence us. But still, all such superior Influence and Direction must be agreeable to the Law of Nature, in the Creature which is to be thus governed." From this last Position is inferred the Absurdity of those who talk to Men of a supernatural Light, or of Revelation

above Reason: A Topic; which always makes the good Doctor almost distracted!

In the thirteenth Section he has taken a Fancy to tell us, what Judgment we are to form about two very important Points, so often, he says, and warmly canvassed, and these are, *Divine Assistance*, and the *Efficacy of Prayer*. What he talks about the first, is nothing but what we have had already in the preceding Paragraph; and his Account of Prayer, which falls within the fourteenth Section, is just like telling us, that a Coach is a Vehicle raised upon four Wheels, and drawn by Horses: However, we are to regard it as one of our Author's Discoveries; of which he has made several; about things that no Body is ignorant of.

They, he says, "who imagine that Prayer consists in any external Mode, Form, Gesture, or other Circumstance of Action; know nothing at all of the Thing, and might as well do any Thing else, or play as well as pray." I am exactly of his Opinion, and question whether there be a Man in the World that understands his Language, and differs from him. But whether we are all so well agreed in the Consequence he obviously aims at here, and in other Expressions of the like Import, I cannot affirm; viz. that the external Apparatus of Religion is needless, nay pernicious.

But above and beyond all his Discoveries, commend me to one, which is in the Page (325) following that about Prayer; and this is, that a *profess'd Atheist may be a true Devotionist, and a Lover of God, without knowing or owning it*. I protest, Reader, these are his very Words; and, to be sure, thou wilt look upon them either as a monstrous Falsehood, or as a Paradox. Let thy Candour incline thee to the more favourable Character, and hearken to what he offers, that may serve for its Solution. For this Purpose he says,

"Love

“ Love of God, depending on him, seeking
 “ and owning him in all our Ways, &c. is no-
 “ thing else but the Love of and Delight in
 “ Truth, Order and Rectitude. It is the postponing
 “ every inferior animal Appetite and Desire, and
 “ preferring Truth, in the Love of it, to all other
 “ Gratifications. He who seeks and loves Truth
 “ for its own sake, seeks and loves God, whether
 “ he knows and owns it himself, or whether others
 “ may think so of him or not. For God is Truth
 “ and Light, and he who loves and seeks Truth
 “ and Light, loves and seeks God, and will
 “ be blessed and rewarded by him with still fur-
 “ ther and further Degrees of Knowledge, Virtue,
 “ and Happiness, whether he does it under such a
 “ formal Notion of seeking and loving God or
 “ no. For we are not to mind Names but Things,
 “ not Shades, but Substance and Reality.

“ A Child may love his Father under all his es-
 “ sential, real Characters, and yet hate a Monster
 “ which has been dressed up and represented to
 “ him as his Father. A Man may, surely, love
 “ God, and yet hate a Monster or an Idol, and,
 “ in the mean-while, others may condemn him as
 “ an Atheist, not because he does not seek and
 “ love the true God, but because he cannot love,
 “ worship, or acknowledge their Idol and false
 “ God. This is no rare Thing in the World, and
 “ need not be taken as a *Black Swan*.

I have cited our Author's own Words, and the
 Reader, I dare say, will think there are enough of
 them. I could furnish him with more, by quoting
 a little further; but there are some People so
 squeamish, that you tire them with Repetitions;
 and therefore I will not waste the Doctor's Lan-
 guage.

But I hope no Body will think much of con-
 sidering his Sentiments. This *Love* of his is truly
 wonder-

wonderful, it is of a Nature more extensive than that of an *Algebraic* Canon. That, as I conceive, is only a virtual Solution of all similar Cases; not an actual one, but as particularly applied. A Man, who loves Truth and Order, will necessarily love God, so soon as he is made acquainted with him; and he will, for the same Reason, love all Persons who, like God, are good: But to say a Man actually loves God, because he is pleased with certain Qualities, which are indeed transcendently in God, but which he does not consider as in him, nay denies them to be in any such Person, and even tho' he actually disclaims the Existence of such a Being; this is a Flight, that more will admire than imitate. Had the good Doctor been satisfied with saying, that the Blessed God, who is infinitely exalted above all private Affections, or selfish Views, would love a Soul, delighting in Truth and Order, tho' it had not yet acquired the Notion of a Deity, he would perhaps not have been contradicted; but as he has determined the Matter, People of a less daring Imagination than his own, may be weak enough to dispute it with him.

Opposition, as we may suppose, in this very Case, he foresaw; but, as he is prepared for the Encounter, he despises it. The fifteenth Section of the Chapter that we are now upon, opens with this Paragraph, "While I am writing in Defence
 " of God and Providence, and of the established
 " Laws and Order of Nature, against Authority,
 " positive Religion, supernatural Revelation, and
 " Miracles, it may be necessary to answer or obviate
 " some very popular Objections which are
 " made, and strongly urged by the Gentlemen on
 " the other Side, who may be supposed to have
 " something more at Heart than the true Knowledge
 " of God and Nature. Their Education
 " and

“ and Interest lead them to stand up for *Churchism*,
 “ and their *own Church* too, whatever it be. This
 “ is the Trade they have learned, and by which
 “ they must get their *Bread*, and none but an A-
 “ theist or Infidel would deprive them of it. They
 “ have Souls to be saved, and must live as well as
 “ others.

Here we see our Author in the noblest Attitude, brandishing his Pen as the Champion of God and Providence, and the established Laws of Nature, against those hateful Monsters, which from his Soul he abominates, *viz.* Authority, positive Religion, supernatural Revelation, and Miracles. This is a Spectacle on which the Gods (as a Heathen would have said) must look down with Pleasure, while the venerable Shades of many ancient and modern Atheists, Deists, &c. must behold his victorious Conflicts with inexpressible Joy.

One of the ugly Chimæras above-mentioned, that is, *supernatural Revelation*, belches out some Things, which stir up an extraordinary Fury in the Doctor, whenever he hears of them, such as the Corruption of *human Nature* by *Adam's Fall*, the *Sacrifice* and *Satisfaction* of Christ, a Faith above Nature and Reason, and the Illumination of the Spirit. Poisonous Doctrines, that must make the Ears of such a Zealot for God as he is to tingle! However, having, in the foregoing Parts of this Treatise, furnished sufficient Antidotes against their Venom, he meddles not with them here, but leaves it to us to make a proper Application thereof.

Those Creatures who have stupified their Understanding to such a Degree, as to pay a Deference to Scripture, have had, it seems, the Boldness to assert, as the Dictate of *Nature* and *Reason* itself, that without a supernatural Revelation we cannot account for a God or Providence, or prove that
 God

God governs, and will judge the World in Righteousness.

For thus, as our upright Author would persuade us, they argue: "We see in Fact, and by all Experience, that there is no just, equal, or righteous Dispensation of Providence towards Men in this Life. God makes here no Distinction between Good and Bad, Virtuous or Vicious, but all Things come alike to all.——Nay, Virtue would be the worst Choice or Chance in the World, and must make a Man a very great Loofer, if God was not indebted to him for a Compensation hereafter. Immortality, therefore, or eternal Life, is not a free Gift from God, but a Debt due from the Injustice or unequal Distributions of his Providence in our present State of Existence. You see then, continue they, that the Life and Immortality which is brought to Light by the Gospel, is a Matter of *Natural Right*, and not of *Revelation*. And yet you could have known nothing of it—by mere Reason without Revelation. It is true, that Heathens who had no such Revelation, all believed a State of future Rewards and Punishments.——But then they believed it as a Matter of Reason, without any good Reason to believe it. But they had not the Certainty of Revelation and supernatural Faith, and therefore the wisest and most penetrating Men amongst them expressed themselves doubtfully about it. But we are sure of it by Revelation, and we are very sure from Reason, that if it was not so, God could not be just, and no Man could defend the Wisdom or Equity of his Providence in this Life.

The Doctor says, he has here personated a modern Christian Divine, and thinks he has not at all misrepresented him. *A. Modern Christian Divine,*
here,

here, signifies modern Christian Divines in general, or universally. Now I have conversed with several; yet it never was my Fortune to hear any of them talk in this odd Manner: Indeed, their Discourse with such a one as Dr. *Morgan*, may be very different from what they hold with common Men; which may serve to account for the Matter. Nor has it been my Chance to discover this wild Stuff in any of their Writings: Tho' here again I must own, that the Doctor's extraordinary Penetration may perceive those Things which are to me invisible.

But my Business is not to discuss the Genuineness of his Representation; I am only to lay it before the Reader, and to let him know, that he has egregiously exposed the Nonsense and Absurdity of such Reasoning as he there representatively uses. But he says the Case will never be better, while Revelation must be superior to Reason. And till it is otherwise, *i. e.* till all Revelation be disclaim'd, we may expect such Systems of Divinity, and Classes of Divines, as the Christian World has been blessed with for so many hundred Years.

In the sixteenth Section of this last Chapter, our Author applies himself to a Point, which has, he says, very much perplexed the Thoughts, and employ'd the Researches of wise and good Men in all Ages: And this is, the Origin and Prevalence of natural and moral Evil in the Universe. The Heathen Moralists, and Christian Divines, have been equally puzzled thereby, and Revelation seems to afford no Help in the Case, but rather darkens and perplexes it more. Well, after thousands of Years inquiring, disputing, and vexing about this abstruse and troublesome Question, to the Disgrace of human Reason, as well as of Religion; up starts Dr. *Morgan*, and in about fifteen Pages, which might very well be

be reduced to seven, clears up the whole Affair, with such Perspicuity and such Evidence, as must procure him the never-dying Praises and Acknowledgements of all Mankind:

Readers, cast away Lord *Shaftsbury*, Archbishop *King*, and the divine Bard who undertook to vindicate the Ways of God to Man; and attend only to the Solution of our illustrious *Physico-Theologer*, who utters this ensuing Oracle: *There is no such Thing as Evil upon the Whole. God governs the World by general and not particular Laws, and whatever we complain of, or blame as Evil, cannot be mended consistent with the general Plan and Design of Wisdom, Truth, and Order in the Creation.* Hail great Original, what a Secret hast thou here unveil'd, which those who cannot see the Wood for Trees, could never have discovered in the Writings of the above-named Sages! Let us proceed to survey the Foundation of his Thesis, as it lies at the End of this, and in the three subsequent Sections; In order to which, I will remove all that is not necessary, of that verbal Covering, in which I find it invelliped: And then it will appear as here follows.

“ Every Man, who has thought upon this Subject, must know, that all Nature is an harmonious Mixture of *Antiperistases*: A Unity of Design in contriving and adjusting contrary Elements and Qualities, into one compleat eternal Whole, which we call the Creation, or Universe. Sympathies and Antipathies, Pleasure and Pain, Light and Darknefs, Heat and Cold, &c. are all equally necessary, and one could not exist, with any Unity of Design, without the other. Evil is as necessary, in Wisdom and Design, as Good; and Pain as Pleasure:

“ Whoever considers the Constitution of Nature, so far as our Observation can go, must see, *That*
“ *there*

“ *there is no Pleasure either sensitive or rational,*
 “ *but what arises from, and is the Result of*
 “ *Pain.*

“ All Pleasure, so far as we know any thing of
 “ it, is the Gratification of Desire; and Desire is
 “ in its Nature Pain. If we desired nothing, or
 “ had no Pain or Uneasiness, we should seek and
 “ pursue nothing. Without this there could be
 “ no Sense or Action, but every Creature would be
 “ as senseless and unactive as a Stone.

This is the Case with respect both to the animal
 and rational Pleasures: In both, Pleasure arises from
 Pain. “ Warming gives us Pleasure, when we are
 “ painfully cold, and Cooling when we are uneasi-
 “ ly hot. But as soon as these contrary Sensations
 “ are reduced to an Equilibrium, we are imme-
 “ diately, with regard to them, in a State of Indo-
 “ lence, or *Sleep*. It is the same with reference to
 “ all the sensual Appetites: Eating, Drinking,
 “ Propagation of the Species, would give us no
 “ Pleasure at all, were we not prompted to them
 “ by the preceding *Stimulus*, or Pain of Hunger,
 “ Thirst, &c. Was not the Pain or Uneasiness to
 “ precede, there could be no consequent Gratifica-
 “ tion or Pleasure, no Inducement either to the Ac-
 “ tion or Enjoyment.

“ The same Law of Nature holds good in our
 “ most rational and abstract Pleasures. The Desire
 “ and Love of Truth and Order is the intellectual
 “ Passion, or natural *Stimulus* to all wise and vir-
 “ tuous Actions: Without this there could be no
 “ Difference, as to any Motive or Pursuit, be-
 “ tween Virtue and Vice, or moral Good and E-
 “ vil. What would be Truth, what Virtue, if
 “ not connected with Happiness in the Desire and
 “ Pursuit of it? Or who would seek it, if his Hap-
 “ piness did not really consist in it? But such is the
 “ Constitution of Nature, that Truth and Order
 “ are

“ are necessarily connected with the Happiness, the
 “ whole Happiness of Individuals, whether private
 “ or social.

But some perhaps, as the Doctor notes, will say, that there are many Instances, in which the Wisdom and Justice of Providence cannot be vindicated, from any Thing we can know of it yet, if Things some Time or other were not to take another Turn. Providence, they urge, proceeds on no Principle of Wisdom or Equity at all in this Life : For here we see Virtue oppressed, and Vice triumphant ; the Wicked flourishing, while the Righteous are humbled in the Dust, and made the Property of Tyrants and the worst of Men. If therefore there should not be eternal Happiness for the Good, and eternal Plagues for the Wicked hereafter, there is no justifying the Divine Administration.

This is the Substance of the Objection ; now see how politely, not to say honestly, the Doctor answers for the Almighty. “ This is certainly, says he, a home Charge upon the Deity, and instead of taking Life and Immortality as a *free Gift* or *Gratuity* from God, it is demanding it in Point of Justice, and as a necessary Compensation for his wrong and unequal Measures in Time past. †
 “ These

† When our Author represents the Arguments of his Adversaries, he does it with such Truth and Modesty, as raises the highest Admiration. Thus, in the Instance here before us, those, whom he is now disputing with, say, “ The Judge of all the Earth must do right. But to distress the Virtuous, and prosper the Wicked, is wrong. In this Life this *seems* frequently to be the Case. We conclude therefore, there must be another State after this, in which these apparent Contradictions in the Oeconomy of Providence will be thoroughly reconciled ; and God’s Dealings with the human Race (not set right, but) shewn to have been always perfectly right. When it will be proved to the whole World, that what look’d like a Want of Power, Wisdom, Equity, or Goodness in God, was but a temporary Dispensation, to bring about the wisest
 “ and

“ These sanguine Gentlemen have a Demand upon
 “ God for a happy Futurity, and they put the
 “ Wisdom and Equity of his Dealings with Man-
 “ kind, hitherto, upon the Right of such a Claim.

“ But perhaps they have been too rash in con-
 “ cluding the iniquitous Dealings of Providence in
 “ this Life, abstracted from the Consideration of
 “ any other. In this they seem to forget the grand
 “ Principle of all Religion and Virtue, *viz.* that
 “ Virtue is its own Reward, and Vice its own Pu-
 “ nishment, in the very Nature of Things, abstract-
 “ ed from all future Rewards and Punishments.

“ If the Equity of Providence, in this Life,
 “ cannot be vindicated without supposing another
 “ State of things, in which God must be obliged
 “ to make some Compensations, Retributions, and
 “ Amendments for what has happened amiss,
 “ and been suffered to go on wrong here for so
 “ many thousand Years; if this, I say, be the
 “ Case, I doubt our Positive-Law, or Revelation
 “ Men, must come off with very little Credit and
 “ Reputation.

But still these intolerable Fellows, as the amiable
 Doctor tells us, will go on prattling in this audaci-
 ous Manner: “ Providence, for five or six thousand
 “ Years past, has not been directed upon any Prin-
 “ ciple of Reason or Justice. And, therefore,
 “ unless, you will indebit the Almighty for a future
 “ State of Justice and Reason, you have no God

“ and best Purposes; and terminating in the very Reverse of
 “ those Phænomena which gave Disgust to short-sighted Mor-
 “ tals. Notwithstanding, God is not obliged to bestow eternal
 “ (or any future) Happiness upon good Men, merely because
 “ they have been afflicted here; nor is he obliged, in the Way
 “ of Debt, to make good Men very happy; for our Goodness
 “ seldom, if ever, equals our Enjoyments. But such a Conduct
 “ may be due to the Perfections of his own Nature, to his mo-
 “ ral Character.” Does not this Reasoning now perfectly ac-
 cord with our candid Author’s Representation!

S

“ at

“ at all. You are all Atheists, and know nothing of
 “ God and Nature, if you will not suffer us to be
 “ the Judges of Revelation above Reason. Pray
 “ consider, how we have been educated, with what
 “ Expence and Care. Consider, how well we have
 “ stood by the Gospel at our own Loss, what a
 “ perfect Harmony we have kept up among our-
 “ selves; how much we have saved you from any
 “ Doubts or Difficulties about Religion, and how
 “ much better you are off, than if you had no spi-
 “ ritual Guides at all, or paid nothing for it.*
 Desperate *Billingsgates*, I'll warrant them! Yet our
 meek Author only says, “ All this may be true
 “ enough, for I would not dispute any thing
 “ with a Priest or spiritual Ruler. But the Wisdom
 “ and Justice of Providence in this Life, or ever
 “ since the Creation of the World, may be worth
 “ debating, even tho' the Deity had never taken
 “ them into his Privy-Council.

And now in the nineteenth Section the Debate
 comes on, after a long and laboured Preparation for
 it. The Question here is not, the Doctor says, whether
 the Soul of Man be immortal, or whether there be
 a future State; but whether the unrighteous Distri-
 butions of Providence in this Life must infer such a
 future State of just Retribution, or make the Deity
 accountable for it? And this, he gives us to under-
 stand, is a Question of such Consequence, that al-
 most the whole Proof of *Revelation* above *Reason*
 must depend upon it.

I will subjoin our Author's Resolution thereof,
 without exactly adhering, however, to his elegant
 Diction.

“ The Cavillers, says he, assert, on the Suppositi-
 “ on of there being no Life to come, God must be
 “ unrighteous, or it cannot be proved that there is
 “ any God or Providence at all. But it may be e-
 “ vinced by Reason, without any Recourse to Re-
 “ velation,

“velation, that this Charge is unjust. Virtue, say
 “they, is not rewarded; nor Vice punished in this
 “Life, according to the Rules of Wisdom and E-
 “quity. And by this they plainly deny Virtue to
 “be the Happiness and Glory, and Vice the Mi-
 “sery and Shame of Man: Thus throwing off
 “the Law and Religion of Nature.

“The Afflictions of good, and the Prosperity of
 “bad Men, have always perplexed weak Minds,
 “and prejudiced Reasoners about God and Provi-
 “dence. But these People are no Judges at all of
 “Virtue and Happiness. They conclude concern-
 “ing both, by outward Appearance only; which
 “is no proper Rule of Truth.

“I might here run over all the natural Conse-
 “quences of Virtue and Vice, and then consider;
 “whether *a good Man has not his Reward in hand,*
 “or whether *a wicked Man need any other Devil, or*
 “*farther Punishment to plague him for his Sins.*

“If we reflect on the Sanctions of the Law of
 “Nature, as the necessary Consequences of Vice,
 “the Rage of ungoverned Passions, the eternal;
 “incessant Torture of insatiable Desires, the in-
 “ward Stings of Conscience, or Reproaches and
 “Lashes of abused Reason, the Pain, Diseases;
 “Poverty, Shame, Contempt and Ignominy in
 “Hospitals, Jails, and at the Gibbet, which are
 “the natural Retributions of evil doing; I think a
 “Man must be very malicious, who should desire a
 “further Punishment, and very uncharitable to
 “pronounce a virtuous Man a Loser. † But

† If our Author could fall into the Trade of Indulgences, they would bring him a vast Revenue, as his are far more extensive and advantageous than those of the *Romanists*. Theirs, I think, reach only to temporary Punishments; they don't, for aught I can find, liberate a Soul from Hell, or the Fear of it; but Dr. *Morgan's* indemnify from all future Punishments whatsoever: For if those which the Wicked necessarily endure in this Life, are adequate to their Crimes, it is inconsistent with God's

But it is still objected, that there is more Evil, both natural and moral, than Good in the World, more Pain than Pleasure, more Ignorance than Knowledge, and more Vice than Virtue, which could not consist with any wise and righteous Ordination.

This Complaint, the Doctor answers, only expresses the Pride and Discontent that every Worm is not a Man, every Man an Angel, or every Angel a God.—These acute Reasoners have nothing to find Fault with, but that they did not make the World themselves, and cannot mend it.

“ The greatest Malecontents do not blame Providence for Heat and Cold, Hunger and Thirst, the Desire of Procreation, the Love of the Species, Care of the Young and Helpless, &c. because the Reason and Necessity of these natural Appetites and Instincts are visible to every one. That Pleasure and Pain, in the present State of Things, are necessary Correlatives, perhaps, may be allowed, after what has been said: But the great Difficulty is with respect to moral Evil, and how God should suffer it without being the Author, or at least approving it. But this Difficulty vanishes, if we consider, that tho’ God’s having Power sufficient to suppress all the Wickedness in the World, can hardly be doubted; yet this must be by destroying Liberty, or making Man a quite different Creature from what he is, and putting him into a very different Capacity and Sphere of Action. Now this would be destroying the Unity of Design, and breaking in upon the Order of the whole

Justice to inflict any more on them hereafter; nor will infinite Goodness allow of their suffering more than any, but a very malicious Man, could desire.—This Part of the Doctor’s Book might properly enough: be entitled, *Good News for the greatest of Sinners.*

“ Creation.

“ Creation. For it is as necessary in the Scale of
 “ Being, which compleats the Unity and Design
 “ of the whole, that there should be a Class of
 “ Beings acting in this Sphere or Capacity, as
 “ that there should be any other Rank or Class of
 “ Creatures, either above or below us.

“ The Effects of the Vices and Follies of Man-
 “ kind are but partial Evils, and as they are un-
 “ der the Direction of Providence, they are made
 “ subservient to the best Purposes, and often pro-
 “ duce the greatest Good. And then those very
 “ Errors and Vices are their own Correctives. The
 “ Pains and Sufferings which they bring with
 “ them, and are naturally attended with, are so
 “ many Monitors in the School of Virtue. Per-
 “ haps more are gained over to the Love and Pur-
 “ suit of Truth and Virtue, by this Way of dear
 “ Experience and Suffering, than by any other.
 “ And thus Providence, by the general Law of
 “ Nature, brings Good out of Evil.

And now I hope there is a thorough clearing of
 all Doubts, a full End to all the Difficulties, which,
 from the Beginning of the World to this Day,
 have perplexed and embarrassed Mankind, relating
 to the Origin and Sufferance of Evil. And let the
 Thanks of the whole Earth be given to our excel-
 lent Author, to whom alone we are indebted, as he
 himself assures us, for so unspeakable a Benefit.

But while he is vindicating the present Oecono-
 my of Providence, on the Supposition of there be-
 ing no future State of Existence, he will not have
 us infer that he denies the Immortality of the Soul,
 or a future State of Happiness for good Men. We
 have, he tells us, very strong Reasons to believe
 both. Four of these Reasons he has bestowed upon
 us, out of the rich Treasury of his Knowledge.
 They are to be found in the twenty-first Section of
 the last Chapter of this invaluable Treatise: And

that they are none of your thread-bare *Topics*, the Reader will be immediately satisfied upon my naming them. The *first* is, Man's being, by his essential Constitution, a free, intelligent, moral Agent, and so an accountable Creature. The *second* is, the progressive Nature of Reason and Intelligence, still tending to enlarge itself, and take in more and more Truths *in infinitum*. The *third* is, the moral Character, or the prevailing Love, Desire, and Pursuit of Truth and Order, instamped by the Deity on the Soul. The *fourth* is, the Tribunal of Conscience in every Man's own Breast.

When he has expatiated on these Heads, the Doctor takes Leave of his Readers. He retains to the very last that *Spiritus Dulcedinis et Sapientiæ*, which has never deserted him in any of his Performances, and of whose Assistances he can boast, more than *Socrates* could of the Aids of his Genius. The prating Priests, as he terms them, are not forgotten by him in his last Moments. He makes an honourable mention of the *Sadducees* among the *Jews*, who were Deists as well as he, and had the Honour of agreeing with him in several Points of Doctrine, which he specifies. He praises their Virtue and Morality, as therein far superior to the *Pharisees*, who pretended to a much greater Sanctity, and, like the Christian Clergy, offered the Rewards of another World, merely to secure their Interests, and support their Avarice and Ambition in this. But notwithstanding his affectionate Commendation of the *Sadducees*, he very gravely says, the GOSPEL DEISM, which he has espoused, and which he cannot but think most rational, is, undoubtedly, preferable to the *Sadducean* Scheme, and must have had a better Effect, *had not the Artifice of Priests defeated it*, by setting up and promising positive Rewards and

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and Punishments hereafter, for Obedience or Dis-
obedience to their own positive Laws. †

† If the Doctor really answers the Character he assumes of a Champion for God and true Religion, and if his Scheme be agreeable to the Divine Constitution of Things, it must finally prevail; nor can the Artifice of Priests, or any Efforts of Satan, really defeat it: Otherwise, the Enemies of Truth might blaspheme, and say, the Devil had got the Better of GOD and Dr. Morgan.

These Articles, on the Physico-Theology of Dr. Morgan, were communicated by a Correspondent, who chuses, I find, to be concealed, with Regard to his Name, Profession, and Abode; all I can say of him is, that by the Similitude of the MSS. I believe him to be the Person who drew up the Account of the Treatise on Human Nature, which was printed in the Months of November and December 1739.

ARTICLE XVII.

*A Continuation of the Divine Legation of
Moses.*

THE Reader had in the last Month an Epitome of the fourth Section of the second Volume of this excellent Performance; containing a Proof of the high Antiquity of *Egyptian* Learning. The Course of his Argument now brings our Author to examine an Hypothesis, in direct Opposition thereunto, which hath the incomparable Sir *Isaac Newton* for its Inventor. In differing from him, Mr. *Warburton* is not unmindful of his peerless Merit, as a Philosopher, or has the least Intention of detracting from that sublime Character, which the whole World has conspired to allow him on that Account. But the vastest Understanding has its Bounds, and, what is much more to be lamented, the strongest Mind has its Foible. And this Miracle of Science, who so opened the Course of Nature to our View, as if he had been immediately enlightened by the Almighty Creator of it, when he came to correct old Time in the Chronology of *Egypt*, suffered himself to be drawn away from the *Goshen* of Moses into the thickest of the *Egyptian* Darkness, by little lying *Greek* Mythologists and Story-tellers: So pestilent a Mischief in the Road to Truth is a favourite Hypothesis: For it is to be observed, that Sir *Isaac's Egyptian* Chronology was fashioned only to support his *Grecian*, which he erected on one of those noble Conceptions peculiar to his amazing Genius.

But it is not for the Sake of any private Notions, that our Author undertakes a Refutation of this illustrious Writer. It is in Justice to the Authority
of

of the Sacred Writings : His Hypothesis relating to the Empire of *Egypt* contradicting every thing therein delivered concerning that ancient People.

Sir *Isaac's* great Argument for the low Antiquity of *Egypt*, Mr. *Warburton* says, may be sum'd up in this Syllogism :

OSIRIS advanced *Egypt* from a State of Barbarity to Civil Policy..

But *Osiris* and SESOSTRIS were the same.

Therefore *Egypt* was advanced from a State of Barbarity to Civil Policy in the Time of *Sesostris*.

Now the *Minor* in this Syllogism being the questionable Term, he has employed his whole Discourse in its Support. We have nothing to do then, Mr. *Warburton* says, but to overthrow that Support, and shew that *Osiris* and *Sesostris* were not one, but two Persons living in very distant Ages.

The Reasons on which Sir *Isaac's* Doctrine is founded are these,

1. " That *Osiris* and *Bacchus* were the same, was
" generally agreed by the *Greeks* and *Egyptians*,
" and is therefore out of question ; and that the
" great Actions related of *Sesostris* are true of *Sesac*, and the Difference between them is only nominal, is affirmed by *Josephus*.

2. " *Osiris* and *Sesostris* were both *Egyptian*
" Kings, who conquered *Ethiopia* ; and there never was but one *Egyptian* King that was Master of *Ethiopia*.

3. " Both were *Egyptian* Kings, that with a prodigious Army and Fleet invaded and subdued all *Asia* northward as far as *Tanais*, and eastward as far as the *Indian* Ocean.

4. " Both

4. "Both set up Pillars in all their Conquests, signifying what Sort of Resistance the Inhabitants had made: *Palestine*, in particular, appears to have made little or none to them.

5. "Both past over the *Hellespont* into *Europe*, met with a strong Opposition in *Thrace*, and were there in great Hazard of losing their Army.

6. "Both had with them in their Expeditions a great Number of Foster-brothers, who had been all born on the same Day, and bred up with them.

7. "Both built or exceedingly embellished *Thebes* in upper *Egypt*.

8. "Both changed the Face of all *Egypt*, and from an open Country made it impracticable for Cavalry, by cutting navigable Canals from the *Nile* to all the Cities.

9. "Both were in the utmost Danger by the Conspiracy of a Brother.

10. "Both made triumphant Enteries in Chariots, of which *Osiris*'s is poetically represented to be drawn by Tygers, *Sesostris*'s historically said to be drawn by captive Kings.

11. "Both reigned about twenty-eight or thirty Years.

12. "Both had but one Successor of their own Blood.

13. "*Bacchus* or *Osiris* was two Generations before the *Trojan War*: *Sesostris* was two Reigns before it. Again, *Sesac*'s Invasion in *Judea* in *An. P. J.* 3743, was about two hundred and sixty Years before the Invasion of *Egypt* in his Successor *Sethon*'s Time by *Sennacherib*; and from *Sesostris* to *Sethon* inclusively, there are ten Reigns, according to *Herodotus*, which, if twenty-six Years be allowed to a Reign, make likewise two hundred and sixty Years.

Be-

Before Mr. *Warburton* enters upon the Examination of these Proofs, he premises something concerning the Nature of Sir *Isaac's System*, and the Quality of his *Evidence*. Here follows an Abstract of what he has offered to that Purpose.

1. Sir *Isaac's System*, instead of being a Support or Illustration of the ancient History of these two Heroes, subverts all that is clear and certain in that History, and adds new Confusion to all that is obscure. The Annals of *Egypt* were as express for the real Diversity of *Osiris* and *Sesastris*, as the History of *England* is for that of any two of our own Country Monarchs. The whole ancient World acquiesced in the Belief of their *Diversity*; nor did it ever enter the Head of the most paradoxical Writer once to contradict it. Our Author adds, that this Fact of their Distinction entirely coincides with all other ancient History; and has likewise very strong collateral Evidence to evince it.——So far as to the *Nature of the System*. But

2. The Quality of the Evidence is also a just Prejudice against this new Chronology. It is chiefly the *fabulous History* of *Greece*, as delivered by their Poets and Mythologists. And yet who has not heard of that infinite Disorder, confounding all Succession of Time, in which the *Greek Mythology* lies involved? Of all its Prodigies of Falseness, nothing being so monstrous as its dismembered and ill-joined Parts of Time.——But the slender Force of this Evidence is still further weakened, by this material Circumstance, that all the Passages brought from *Mythology* to evince this Identity, are contradicted by a great Number of other Passages in the same *Mythology*, nay even in the same Authors: And lastly, are entirely overthrown by Writers of great Credit; the Historians of *Greece* and *Egypt*. These indeed are also Part of Sir *Isaac's Evidence*:

But

But for want of hearing them out he has quite mistaken and misrepresented their Testimony.

Mr. *Warburton's* Inference from these prefatory Observations is this,—" We have, in the *Diversity* of *Osiris* and *Sesostris*, a Circumstance of History, delivered in the clearest and most invariable Manner, by Annalists of the best Authority. All succeeding Ages agreed in the Fact: And strong collateral Evidence there is to support it. — A modern Writer thinks fit to bring it into question. And how? Not by accounting for the Rise and Progress of what he must needs esteem the most inveterate Error that ever was: But by laying together a Number of Circumstances from ancient *History*, to prove the Actions of *Osiris* and *Sesostris* to be *greatly alike*; and a Number of Circumstances from ancient *Fable*, to prove the Gods, whom he supposes to be *Osiris*, were *about the Age* of *Sesostris*. So that all this Writer's Evidence amounting only, at the most, to Difficulties against acquiescing in the best established Fact of History; if we can fairly account, (consistently with the *Diversity* and *different Age* of these two Heroes) for this *Sameness of their Actions*, as recorded by the *Historians*; and for this *low Date* of the *Grecian* Gods, supposed to be the *Egyptian Osiris*, as delivered by the Mythologists, we do every thing necessary for the entire Subversion of Sir *Isaac Newton's* Hypothesis, and for the reinstating the ancient History of this *Diversity* in its former Credit.

But Mr. *Warburton* does more; he shews, from the religious Constitutions of *Greece* and *Egypt*, that the Errors of Antiquity, with relation to the Circumstances of these two Heroes, were such as hardly any Circumspection could avoid. And further; he

he makes it appear, by way of *Corollary*, that this *Identity of Osiris and Sesostris*, in its Consequences
1. CONTRADICTS all SCRIPTURE, and 2. even the NATURE OF THINGS.

He then enters into a particular Examination of the foregoing Proof of *Sir Isaac's* System. And the first Observation he makes upon it is this, that, by the same way of arguing, one might incorporate almost any two Heroes of remote History. To let us see how easily this may be effected, he takes the two first of our own Monarchs that occur to his Thoughts,——King ARTHUR, for Instance; and WILLIAM the CONQUEROR. And now let us only imagine, when *Britain* hereafter may be in the present Condition of *Egypt*, some future Chronologer, of another Country, labouring to prove these Heroes one and the same, only under two different Names, by such kind of Arguments as these:

1. *Arthur* and *William* were both great Warriors.
2. Both were of spurious or uncertain Birth.
3. Both were in the Management of public Affairs in their early Youth.
4. Both came from *France* to recover *Britain* from the *Saxons*.
5. Both proved victorious in their Expedition.
6. Both got the Crown of *Britain* by Election, and not by Descent.
7. Both had another Kingdom, besides *Britain*, to which they succeeded by Right Hereditary.
8. Both went frequently on military Expeditions into *France*.
9. Both warred there with various Success.
10. Both had Half-brothers by the Mother, who being made very powerful, and proving guilty of manifold Extortions and Acts of Injustice, were exemplarily punished by them.

11. Both

11. Both had rebellious Sons or Nephews, whom they met in the Field, fought with in Person, and subdued.

12. Both reigned upwards of fifty Years.

13. And both died in War.

When our Chronologer had succeeded thus far with *similar Circumstances*, it is probable, as Mr. *Warburton* says, that to settle a Chronology which made for his Hypothesis, he would proceed; and prove now, from *Similitude of Names*, as before from *Similitude of Actions*, that *William the Conqueror* and *William the Third*, another Conqueror, were the same Person.

In the foregoing Parallel, the similar Circumstances, in the Lives of *Arthur* and *William*, are evidently more characteristic of ONE, than those in the History of *Osiris* and *Sesostris*. Yet we know that *Arthur* and *William* were really two Men, of two very distant Ages. This Instance may convince the Critics and Philologers of how little Value this Sort of Evidence is, on which, however, they are apt in many Cases to ground their Decisions.

II.

It may be said, that in some Circumstances, the Conformity between the two *Egyptians* is of a very different *Nature* from that between the *British* Monarchs. Our Author readily grants it, and will detect the Error of their Identity, from those very Circumstances. For tho' from this Example it appears, that a greater Agreement might happen in the Lives of two ancient Heroes, than can be found in those of Sir *Isaac*; and their Diversity be still very certain; yet in the present Case, it must be owned, there are divers specific Circumstances of *Similitude*, which could not have arose but from some supposed *Identity*.

Identity. For several of the Actions, ascribed to both, agree only to the Time of *one*: i. e. as Antiquity has fixed their Times. Thus, the vast Conquests over *Asia* agree well with the Time of *Sesostris*, but very ill with that of *Osiris*. And, on the contrary, the Invention of useful Arts, very well with the Time of *Osiris*, but very ill with that of *Sesostris*. However, from this Conformity, Sir *Isaac* concludes, *Osiris* and *Sesostris* were the same. And our Author confesses, that it seems to have sprung from some Identity or other. For there are *two*, viz. of *Person*, and of *Name*. Sir *Isaac* contends for the first; “but as that contradicts all Antiquity, if the Conformity of their Actions can be accounted for by their *Identity of Name*, and that Identity proved very probable, it may be concluded, the Conformity arose from thence: And, consequently, that all Sir *Isaac*’s Arguments for their *Identity of Person* make directly against him: For if the Conformity is owing to nominal Identity, they were *two* Persons.” And this Mr. *Warburton* endeavours to prove. I have subjoined the Heads of his Argument.

I. The old *Egyptians* were accustomed to call their later Heroes after the *Name* of their earlier Gods. They were not singular in this Practice. The *Assyrians* and many other Nations did the same. For the original Use of it was to support nascent Hero-Worship. But there was another Cause of it, more peculiar to early *Egypt*; viz. the Doctrine of *Transmigration*. This, when they saw a Character remarkably resembling that of some primitive Hero, inclined them to suppose it to be indeed the old Soul that had taken up a new Residence; and therefore they very justly honoured the present Hero with the Name of the past. Nay, even the least corporeal Resemblance was sometimes sufficient to produce the Effect in Question.

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To apply this now to the Case of Sir *Isaac*'s Heroes. *Osiris* was the great Lawgiver of the *Egyptians*, and the Founder of their Monarchy. *Sesoftris* vastly extended and ennobled their Empire; and was likewise the Inventor of many beneficial Institutions. If ever therefore there was a Reason for this Usage taking Place, it was here; where the Resemblance was so remarkably strong. And if *Sesoftris* was sprung from *Osiris*, as we are told, there was a further Ground for calling him by the Name of his great Progenitor. However, that it was given him is highly probable. And this Supposition will clearly account for all that Likeness, which inclined Sir *Isaac* to assert their Identity.

For having bestowed on them the same Name, without the Distinction of *first* and *second*, Posterity frequently confounded them; giving the Actions of *Osiris* to *Sesoftris*, and *vice versa*. But taking nothing from either, their Histories soon became the same. “ And, in this mutual transferring of one
“ another’s Actions, several being given to both,
“ entirely discordant to either’s Age, we are enabled
“ to discover the true Cause of this Conformity;
“ and further to prove that that which evidently
“ *might be, really was*, the Cause.

Thus *Osiris*, because *Sesoftris* was so, is made a great Conqueror, at a Time when *Egypt* was but just emerging from a State of Barbarity into civil Policy; and long before several of those Nations he was said to conquer were in being. — Again, *Sesoftris*, because *Osiris* was so, is made the Inventor of Arts, and the Civilizer of a rude and barbarous People, to whom he delivered the Elements of Policy and Religion, many Ages after they had been a flourishing Empire. A Truth so well known to the Ancients, that, seeing these Things recorded of *Sesoftris*, they reasonably understood *Osiris* to be meant by it.

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It may be of Use to us here to observe, that this ancient Practice, of calling later Heroes by the Name of earlier, whether of their own or other Countries, brought much greater Confusion into some of their Histories, than into this of *Osiris* and *Sesostris*; as making the Ancients themselves imagine an Identity where there was none, as in *Bacchus*, *Neptune*, *Hercules*, *Mars*, *Venus*, *Minos*, &c. which popular Mistakes Sir *Isaac Newton* employs to support another imaginary Identity which they never dreamt of. From this State of Antiquity our Author infers, First, "That notwithstanding the Conformity in the Histories of *Osiris* and *Sesostris*, there is great Reason to suppose their real Difference, because the same kind of Conformity arising from the same Mistake, is found in the Stories of many other ancient Heroes certainly different." Secondly, "That there must have been, in Antiquity, some very convincing Proofs of the real Diversity of *Osiris* and *Sesostris*, to keep them as it did perpetually distinct, notwithstanding the Conformity in their Histories; when the same kind of Conformity had reduced two or more *Bacchus*'s, *Hercules*'s and *Minos*'s into one." — The Ancients being extremely fond of such Coalitions, as appears particularly in the Case of *Bacchus*, whose History Mr. *Warburton* comes now to consider.

For Sir *Isaac* makes use of the *Grecian Mythology* to corroborate the Evidence which he deduces from the *Egyptian History* for the Identity of his Heroes; in which Mythology, *Bacchus* is delivered to us as one with *Osiris*: And at the same Time being but two Generations earlier than the *Trojan War*, the very Age of *Sesostris*, this, in his Opinion, reduces all three to one. To discover the general Cause of this and all other the mistaken Identities of the *Greeks*, Mr. *Warburton* traces the

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Religion

Religion of that People from its Original. His Researches into this Matter are, as usual, extremely curious. What follows is a very brief Synopsis of what he has favoured us with upon this Head.

Civilized *Greece* received its Religion from *Egypt*. This is commonly supposed to have been done by adopting the very *Egyptian* Gods themselves. But this is a capital Mistake. It was long after their Acquaintance with *Egypt*, that they began to worship the Gods of that Nation. In the barbarous Ages of *Greece*, their Gods were the heavenly Luminaries. But on their visiting *Egypt*, to learn the Arts of Policy, they there found a new Species of Idolatry, the Worship of *dead Men*. This they greedily embraced; and so began to worship *dead Men* deified. Thus far is agreed; the Question is whether their Object were *Egyptian* Hero-Gods, or Hero-Gods of their own making, in Imitation of the others. The common Opinion is for the former, our Author endeavours to prove the latter Supposition. The Sum of his Argument is this,

Hero-Worship necessarily introduced the Idea of *local tutelary Deities*; for those Heroes were the distinguished Benefactors of their own Country, and deified on that Score. Now, Men would naturally think and teach, that the Care of their Heroes, become Gods, was still, as in Life, confined to their own dear Country. Such a kind of tutelary Deities, therefore, the *Egyptians* would be so far from offering to the Use of others, that they would be careful to keep them to themselves. And as they would be averse to lending, so the *Greeks* would be as little inclined to borrowing; for they had by this time Heroes of their own; those Godlike Men, who had reduced them from a *savage* to a *civilized* Condition, and had incited them to the Improvement of their Policy by importing the *Egyptian* Wisdom. And as little would those Legislators,

who

who brought that Learning home to them, be disposed to offer them *Egyptian* Gods; knowing how prejudiced they must be in Favour of Deities made of their own Parents and Fellow-citizens. But if this were the Case, as the Reason of the Thing here shews it to be, and our Author afterwards proves it to be plain in Fact, it may be asked what then was the *Religion* which all agree the *Greeks* borrowed of the *Egyptians*? He answers, the Custom in general only of deifying their dead Benefactors. But again, if so, and the *Bacchas*, *Apollon*, *Jupiter*, &c. first worshipped by the *Greeks*, were indeed *Grecian* Deities, it will be farther asked, how came their Resemblance to the *Egyptians* to be so great, as that later Times should commonly think them the same? There were several Causes of this Resemblance. Mr. *Warburton* enlarges on the four following;

1. When *Greece* borrowed of *Egypt* the Superstition of Hero-Worship, they would, of Course, borrow such of their RITES and Practices as were peculiar to that Superstition; and adapt to them all, or each of their own Hero-Gods, as best suited every one's Character. But this Resemblance, even without a studious Application of *Egyptian* Rites, must have arisen from the very Practice itself of Hero-Worship. This Observation is confirmed by the Case of the *Gauls* and *Suevi*, who were Hero-worshippers, but did not, like the *Greeks*, derive that Species of Idolatry from *Egypt*, being indebted for it to nothing but the Corruption of our common Nature. Now the Gods of these *Barbarians*, and their Rites, resembled those of the *Greeks* and *Romans* so perfectly, that those People thought them to be the same with their own, only under different Names. "Now if the Gods of these *Barbarians*, tho' different in Name, were for this Resemblance mistaken for the Gods of another People,

with whom they had no Commerce; what Wonder was it that the Grecian Gods, who had the same Names as those of a Nation with which Greece held a perpetual Correspondence, should, for the like Resemblance, be thought to be originally Egyptian.

2. When the Greeks borrowed Egyptian Rites to enrich their Worship, they borrowed Egyptian NAMES of Honour to adorn their Gods. Thus, for Instance, the Name of *Bacchus*, one of the Appellations of *Osiris*, was given to the Son of *Semele*. Mr. *Warburton* here quotes a remarkable Passage from *Herodotus*, from which he deduces several Propositions; which, besides their Proof of the Matter in question, are very corroborative of his general Explanation of Antiquity. For it appears from thence, *First*, Which is the Point to be proved, that the Greeks borrowed the Names of the Egyptian Gods, by the Hands of the *Pelasgians*. 2. That they received nothing but the Names, with which they honoured their own Gods. 3. That they were so far from being disposed to adopt Egyptian or Alien Gods, that they would not so much as venture on their Names, till they had consulted the Oracle. 4. That this Religion of Names came in with *Hero-Worship*. 5. That this Religion of Names was of much Consequence in the Egyptian Superstition, and even Characteristic of it. Which the Reader is desired to observe, as of Use to explain some Passages in the next Section, concerning the Propensity of the *Israelites* to that Superstition, 6. That one Cause of the Greek Ignorance of the Original Nature, and Species of their Gods, was, that those Names which the *Pelasgians* had applied to their natural Deities, the Greeks, their Successors, transferred to their *Hero-Gods*. To proceed,

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3. The *Greeks* not only borrowed the *Names*, but likewise the *Symbols* of the *Egyptian* Gods, and adapted them to their own. How natural this was, we see by the Behaviour of the *Ishratim* in the Wilderness, while *Moses* was in the Mount, who, running back into *Egyptian* Superstitions, would worship the God of their Fathers, under an *Egyptian* Symbol. And not only so, but by *Egyptian* Rites likewise, The People sat down to eat and to drink, and rose up to play.

“ This then was the whole of what *Greece* borrowed from the *Egyptians* in Matter of Religion, when it first learnt the Mode of Hero-Worship from that superstitious People.” But, our Author adds,

4. It must be owned, that soon after they did adopt stranger Gods. At first the Occasion was rare, and the Worship particular. For Instance, the *Atbenians* being relieved in a grievous Famine with Corn from *Egypt*, in Gratitude, made *Ish* the Patron Goddess of their Mysteries. Another Cause of this Adoption was their Migrations: Each Colony thinking itself obliged to worship the God of the Place it settled in. But, in After-times, the *Greeks* naturalized all the greater Gods of *Egypt*.

Thus we see what occasioned the Mistake amongst the *later Greeks*, that their Gods were originally *Egyptian*. “ For, understanding the Rites, the Names, and the very Symbols of their Gods to be borrowed from thence, they concluded the same of the Gods themselves: And with good Appearance of Reason, as they found, too, that the Ages, immediately preceeding theirs, had certainly adopted *Egyptian* Gods. Now when this Opinion was once generally embraced, they would, of Course, make a Legend for their Gods conformable to the *Egyptian* History of them, and this accounts for their making their *Bacchus*

but two Generations earlier than the *Trojan War*,
 which he was; and yet *Osiris* the Conqueror of
India, which he was not. But all their soberer
 Historians, perceived the Absurdity; and so,
 reasonably, satisfied themselves in supposing *two*
Bacchus's. While yet they could give but a very
 imperfect Reason of a *double Bacchus*. Which
 enabled Sir *Isaac* the more easily to evade
 their Solution, by only supposing it their wrong
 Notion of the high Antiquity of *Egypt* that made
 them split one *Bacchus* into *two*. But he mistakes
 the Case. They were the *Greeks* of earlier times
 which worshipped *two Bacchus's*. And it was
 late before they incorporated them into *one*.
 Now had the Cause of their Duality been what
 the great Writer supposes, the Fact had been just
 otherwise; and earlier Times had worshipped *one*
Bacchus, and the later, *two*. The Truth then is
 this, when they first worshipped Hero-Gods,
 they had but one *Bacchus*, *Hercules*, &c. and
 these were *Grecian*. Afterwards, borrowing the
Egyptian Gods, they had two of each. And at
 length, through Causes explained under the next
 Head, the two of each were again reduced to
 one." For Mr. *Warburton* shews, that *Design*, as
 well as *Mistake*, contributed to the confounding the
Greek Bacchus with the *Egyptian*.

But Sir *Isaac*, as our Author says, makes another
 Use of the *Grecian Mythology*, to support
 his System. He considers the *Genealogies* of their
 Gods and Heroes, and finds them to coincide with
 the Time of *Sesostris*: A further Evidence of the
 Truth of his Opinion. Now tho' in answer to
 this, Mr. *Warburton* says, it were sufficient to al-
 ledge, in agreement with all who have considered
 their Character, that the Mythologists are so infi-
 nitely fabulous and contradictory, that nothing
 can be certainly concluded from their Accounts, in
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the Regulation of ancient Time; yet that they may never appear again among Witnesses of Credit, or in Matters of sober History, he endeavours to lay open the Sources from whence those Accounts arose, on which the low Date of the *Egyptian* Gods is founded. He expatiates on these two, which I only mention.

1. The first was the Address of the *Egyptian* Priests, to screen their Hero-Worship from the Inquisition of the Curious. 2. The second was the strange Vanity of the *Greeks* in pretending, at length, to be original to the *Egyptians*.

Hitherto Sir *Isaac* was drawn in by Antiquity, obscured with the Soil of *Mythology*. But the greatest Part of his Reasoning on these *Genealogies*, as built on an Error of his own. The Age preceeding the Destruction of *Troy* is full of the Loves of the greater Gods, who supplied that Expedition with their kindred Heroes. Sir *Isaac*, who supposed, as well he might, on physical Considerations, that the Gods and Goddesses left off getting and bearing of Children when they died, concludes from the mythologic Account of their Offspring, that they must needs have lived but two or three Generations before the War of *Troy*. But he might have seen, on the most careless Survey, "that one of the essential Attributes of a Pagan God was getting Bastards: And that for one he really had in his Life, his Worshippers fathered an hundred upon him after his Decease." Every Age of the World then swarming with the Progeny of their Gods, Sir *Isaac's* Conclusion, from the Time of their Sons and Grandsons to their own, is altogether fallacious. But as, in these Inquiries, our Author has still attempted to account for the Fables of Antiquity, in order to unveil their several Natures, and prevent their future Mischief, so he now considers the

Origin

Origin of these, relating to the celestial Race: The Grounds of them he insists on are these: 1. The Contrivance of Wives to hide their Adultery; and of Virgins to excuse their Incontinence; Divers Examples of this he produces. 2. The Ambition of the pretended Offspring themselves, to support their Authority amongst their barbarous Followers or Subjects. 3. The Flattery of Sycophants and corrupt Courtiers. 4. A mere Figure of Speech in the Eastern Phraseology; Which, to express the Qualities of the Person spoken of, called a great Warrior the Son of Mars; a beautiful Woman the Daughter of Venus; and the like.

Those false Facts therefore; and the mistaken Conclusions drawn from them; by Sir Isaac, to support the Identity of *Osiris* and *Sesostris*, being detected; general Tradition, which vouches for their real Diversity, is reinstated in its Credit.

III.

Mr. *Warburton* having thus proved the Error of Sir Isaac Newton's Conclusion, with respect to the Identity of *Osiris* and *Sesostris*, from the Falseness of his Premises, he now begins at the other End, and demonstrates the Falseness of his Premises from the Error of his Conclusion.

He has, in the third and fourth Sections of this Book, shewn at large, from sacred Scripture, illustrated and confirmed by profane Antiquity, that Egypt was a polite and powerful Empire at the Egression of the *Israelites*; this alone, he says, is enough to subvert Sir Isaac's whole System. But for the Reader's entire Satisfaction, he adds a brief View of the inevitable Consequences of the supposed Identity of the above said Heroes. And these are such as this great Author has ventured to own,

or such as for their obvious Falshoods, he was obliged to pass over in Silence. The fact of what he says under this Head is this, That those very Institutions on which Sir Isaac builds his *History* make *Osiris* and his Wife to be the Inventors of several beneficial Arts; but two Generations before the Trojan War, and full five hundred Years after the Flood. But if *Osiris* were Sir Isaac's *Sesostris*, then must his System be grounded on Histories that are in direct Opposition to the Scripture, which assigns those Institutions a much earlier Origin. Sir Isaac was sensible of the Absurdity that would follow the Admission of those Facts on which this Inference is founded, and therefore did not receive them into his new System, but passed them over in Silence. Yet, having the same Authority with those from which he concludes the Identity in Question, he ought to have received them, or rejected those he has received, and the *Identity* along with them, which is supported only thereby.

Some of those Consequences of the supposed Identity which Sir Isaac has thought fit to espouse, are these, that *Instruments of War*, *Horses for military Services*, *animal Food*, the *exact Distribution of Property*, *Alphabetic Letters*, and the *well-peopling of Egypt*, were all the Product of the Age of his *Sesostris*. Mr. Warburton proves him mistaken in all these Particulars. I will barely mention those Topics on which he very judiciously enlarges in the *Rebutation* of this illustrious Chronologer.

21. Sir Isaac says, *Vulcan*, who lived even to the Times of the Trojan War, invented Armour, and was, on other Accounts, deified by the Egyptians. This so manifestly contradicts the whole Bible, that it would be trifling to offer at a formal Disproof of it. It cannot be reconciled to *Homer*, who seems indeed to make *Vulcan* the Inventor of Arms; but,

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at the same Time, makes both him, and his Invention, the Product of a much earlier Age. It appears by the *Iliad*, that military Weapons had been long in Use: And *Vulcan* and his Wife *Venus*, Derives of old standing. Now if military Weapons, at the Time of the *Trojan War*, had been in long Use among the *Greeks*, it is impossible they should have been, as Sir *Isaac* supposes, but just invented in *Egypt*.

2. Sir *Isaac* makes *Sesestris's* Conquest of *Libya* the Occasion of furnishing *Egypt* with Horses. But this directly contradicts *Holy Scripture*, which assures us that Country abounded in them long before. *Pharaoh* had in his Host, that pursued the *Israelites*, six hundred chosen Chariots, and all the Chariots of *Egypt*.—The *Egyptians* pursued after them, all the Horses and Chariots of *Pharaoh* and his Horsemen, &c. † Sir *Isaac* seems to have been aware of this Evidence against him, and endeavours to turn it on the Side of his Hypothesis. In the Days of *Moses* (says he) all the Chariots of *Egypt*, with which *Pharaoh* pursued *Israel*, WERE BUT SIX HUNDRED.* This, our Author notes, is a strange Mistake. The six Hundred, mentioned in the Place quoted, are expressly said to be the chosen Chariots, that is, the King's Guards; for that over and above these, all the Chariots of *Egypt*, an indefinite Number, went on the Pursuit; and besides all these, an Army of Horsemen likewise.

However, by Sir *Isaac's* own Confession, *Egypt* abounded with Horse, earlier than the Time he here assigns. For the vast Number of *Philistine* Horses brought into the Field, in the second Year of the Reign of *Saul*, in an Army of thirty thousand Chariots and six thousand Horsemen, came all, in

† *Exod.* xiv. v. 6, 7, 9—23. * *Exod.* xiv. 7.

his

his Opinion from *Egypt*. † Now if they had such Plenty of Horſe in the Time of *Saul*, how can it be that they were furniſhed from *Libya* in the Time of *Sefſac*?

But there is another Circumſtance in ſacred Hiſtory, that ſhews *Egypt* to have had Plenty of Horſes ſtill much earlier; this is *Deut. xvi. 16*. which Injunction, tho' perſonally directed to the future Kings of the *Iſraelites*, did, as Mr. *Warburton* evinces, reſpect the *Judges*, and was exactly obſerved by them, in the ſame rigorous Manner as by the Kings afterwards. From whence it follows, that the Traffick with *Egypt* for Horſes was very common in the Days of *Moses* and *Joſhua*. Conſequently *Egypt* was not firſt furniſhed with Horſes from *Libya*, in the Time of *Sir Iſaac's Sefſtris*.

To add Strength to this Reasoning, as well as Light to the Law itſelf, above quoted, Mr. *Warburton* inquires more particularly into the Reaſons of it, which, he ſhews, are ſo weighty and various, as loudly to proclaim the Divinity of its Author. When he has repreſented theſe with that Force and Beauty, which uſually attend his Arguings, he appeals to the Reader, how little Cauſe *Sir Iſaac* had for ſaying that *Sefſtris's* Conqueſt of *Libya* was the Occaſion of *Egypt's* being furniſhed with Horſe; ſo as to ſupply the neighbouring Countries. But moreover, he notes, the Inſtance was very ill choſen. For this very *Sefſtris*, whom he makes the Author of this Benefit to *Egypt*, did, by filling the Country with Canals, deprive them of all Uſe of their Horſe, with which, till this Time, it ſo much abounded; but which, from henceforth, we hear no more of.

† *Chron.* p. 167.

3. Again, in consequence of the same System, Sir *Isaac* seems to think that animal Food was not in Use amongst the *Egyptians* till about *Sesostris's* Time. Now, whoever brought in the eating of *Flesh*, did it, as we are assured from *Scripture*, before the Time of *Joseph*. That they did feed upon *Flesh* then, our Author proves from *Pharaoh's* Baker's Dream, compared with *Joseph's* Interpretation; from the Description of this Patriarch's Entertainment of his Brethren; and from an Expression of the *Israelites*, murmuring for *Flesh* in the Wilderness of *Sin*, *Exod. xvi. 3.*

4. He supposes that the exact Division of the Land of *Egypt* into Property, was first made in the Time of *Sesostris*. Mr. *Warburton* desires us to consider how impossible it is to reconcile this with the Account of *Joseph's* Administration, as it is set down in *Gen. xlvii. 20, & seq.*

There we have the Description of a Country very exactly partitioned into private Property. And indeed if this had not been, then, settled with the utmost Exactness, what Occasion had *Joseph* to recur to that troublesome Expedient of transplanting the People, reciprocally, from one End of *Egypt* to the other? It was to secure *Pharaoh* in his new Property, by defeating the ill Effects of that Fondness which People naturally have to their old paternal Inheritance. But what Fondness have Men for one Spot rather than another of Lands lying in common? Further, if private Property had not been well settled, how could *Joseph* have exacted from Particulars a Fifth of the Produce of their Lands, as he did for *Pharaoh*? †

But besides its Contradiction to *Scripture*, this Fancy of Sir *Isaac's* is opposite to Reason. It does

See the Passage in *Gen.* afore referred to.

not

not in the least follow from this simple Fact of *Sesostris* dividing the Country of *Egypt* by Canals; that he was the first who there introduced Surveying and Geometry. The Cause of making those Canals, was to drain the swampy Marshes of this vast Level, and to render the whole habitable. But an Undertaking of this Nature supposes a People want Room: And that never is, till private Property has been well settled, and the Necessaries of Life, by the Advancement of civil Arts, vastly increased. And then, on the other hand, Ground, once divided by such Canals, had far less Occasion for future Surveys than before. So that had not this People found out Geometry before this new Division, it is probable they had never found it out at all.

5. The next Inference Sir *Isaac* draws from his System is, that Letters were unknown in *Egypt* till the Time of *David*. For a full Confirmation of this Position, Mr. *Warburton* is content to refer the Reader to what he has occasionally observed, tho' to other Purposes, in his Discourse of the *Egyptian Hieroglyphics*.

6. Lastly, Sir *Isaac* says, that *Egypt* was so thinly peopled before the Birth of *Moses*, that *Pharaoh* said of the *Israelites*, Behold the Children of *Israel* are more and mightier than we; and that to prevent their multiplying, and growing too strong, he caused their male Children to be drowned. Yet this Country, says Mr. *Warburton*, so thinly peopled at *Moses's* Birth, was, as we find from Scripture, so vastly populous, by that time he was sent on his Mission, that it could keep in Slavery for hundred thousand Men besides Children: A Circumstance quite irreconcilable with Sir *Isaac's* Notion. But yet he supports himself on Scripture also. — *Egypt* was so thinly peopled, — that *Pharaoh* said, — behold the People of the Children of *Israel* are more and mightier

tion *then* *was*. But Mr. Warburton shows, that *then* *was* *not* *the* *same* *as* *now*, and *might* *be* *signify* *what* *now* *signifies* *and* *blatant*. And that was in Truth the Case. The Egyptians being very barbarous; while the Condition of the Israelites, forcing them to a laborious and industrious Way of Living, rendered them more healthy and fruitful. For this Reason the King expresses his Fear. But of what? Not of their subduing their Masters, but of their escaping out of Bondage; which, even to the very Time of their Egression, was the sole Object of the Egyptians Apprehension.

When Mr. Warburton has from these Topics convinced the Contrariety of Sir Isaac's System to sacred Antiquity, he undertakes, in the next Place, to evince the Repugnancy of it, even to itself.

By the Ancients casually confounding the distinct Actions of *Osiris* and *Sesostris*. With one another, each came to be, at the same Time, the *Inventor* and *Perfector* of the Arts of Life. This, which might have led Sir Isaac to discover the ancient Error in their History, served only to confirm him in his own, as placing the *Invention* of Civil Arts low enough for the Support of his general Chronology. Whereas the making their *Invention* and *Perfection* the Product of the same Age, is directly opposite to the very Nature of Things. Whoever examines the History of Mankind will see, that the Advances, from an emerging Barbarity, through civil Policy, to refined Arts and Manners, have been ever the gradual Progress of successive Ages. Yet these, in Consequence of the Identity of his two Heroes, Sir Isaac makes to spring up, to flourish, and come to their Perfection, all within the Compass of one single Reign; or rather, what is still more intolerable, he makes this extraordinary Age of *Sesostris* to be distinguished from all others by an *inseparable Alliance* of *savage* and *polished* Manners.

But

But the Inconsistency of Sir Isaac's System is still further exemplified by our Author in two Instances: One taken from his Account of the *State of War* during this Period; the other from his Account of the *State of Architecture*.

1. Sir Isaac, having made the *Egyptian Hercules* to be *Sesoftris*, is forced to own that this War in *Libya* was carried on with *Gluts*. Yet this, according to his Computation, was after *Sesoftris's* Conquest of the *Troglodytes* and *Bibbians*; was after his Father's building a Fleet on the *Red Sea*, with which he coasted *Arabia Felix*, went into the *Persian Gulph*, and penetrated even into *India*; and but a little before *Sesoftris's* great Expedition for the Conquest of the habitable World: When we see him set out with the most magnificent Retinue, and Apparatus of War; find him defeat great Armies; subdue great Kingdoms, (such as *Judea*, where all kind of military Arms had been in Use for many Ages;), people large Cities; and leave behind him magnificent Monuments of his Power and Opulence.

2. Again, Sir Isaac says, that *Tosurthrus* or *Aesculapius*, an *Egyptian* of the Time of *Sesoftris*, found out Building with square Stones. Yet his Cotemporary, *Sesoftris*, he tells us, built a Temple in the capital City of every *Nome* whereinto he had divided *Egypt*. And soon after, *Amemphis*, the third from him, built *Memphis*, a Palace at *Abydos*, the *Mammonia* at *This* and *Susa*, and the magnificent Temple of *Vulcan* in *Memphis*.

This strange Mixture of Barbarity and Politeness, Strength and Impotence, Riches and Poverty, is such an Inconsistency in the Character of Ages as becomes only the wild Imagination of those Poetic Fabulists from whence it is collected.

And thus the Minor of Sir Isaac Newton's general Argument, that *Osiris and Sesoftris were the same*, is

is oxenbrow. For, 1. It hath been proved, that the Premises, he employs in his Supposition, do not infer it. 2. That the Consequences of his Conclusion, from it, contradict sacred Scriptures, and agree to the very Nature of Things. So that our Author's first Proposition, viz. *That the Egyptian Learning celebrated in Scripture, and the Egyptian Superstition there condemned, were the very Learning and Superstition represented by the Greek Writers, as the Honour and Apprehension of that People, stands clear*; he says, of all Objection. — What that Learning and Superstition were, has been shewn very largely, tho' occasionally, in the Course of this Inquiry; namely, that their Learning, in general, was consummate Skill in civil Policy, and their Superstition, the Worship of dead Men deified.

And now, in the sixth Section, Mr. Warburton comes to his second Proposition, which is this, *That the Jewish People were extremely fond of Egyptian Manners, and did frequently fall into Egyptian Superstitions: And that many of the Laws given to them by the Ministry of Moses, were instituted, partly in Compliance to their Prejudices, and partly in Opposition to those Superstitions.*

The first Part of this Proposition, the People's Fondness for, and frequent Lapse into Egyptian Superstitions, needs not many Words to evince. The thing appears plainly in Scripture, and from thence our Author has collected a very fine inductive Proof of it, enriched, as usual, with extraordinary Erudition.† It is most natural in itself also, as he demonstrates hereafter.

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† Our Author has made some very curious Remarks, at the Beginning of this Section. Thus he notes, That when God first acquainted Moses with his Intention of sending him to the Israelites, he was so sensible of the Alienation of his Brethren from the God of their Fathers, that he would willingly have declined

The second Part of the Proposition; That many of the *Laws given to them by the Ministry of Moses*, were instituted partly in Compliance to their *Superstitions*, and partly in Opposition to such *Superstitions*; the intelligent Reader cannot but perceive the necessary Consequence of the other. For if a People, so preposterously prejudiced, were to be separated from all other Nations; to be kept

deprived the Office of *Adoration* absolutely constrained to undertake it, desired, however, that God would let him know by what NAME he would be called, when the People should ask the Name of the God of their Fathers. Here we see a People possessed with the very Spirit of *Egyptian Superstition*. The Religion of NAMES was a Matter of great Consequence in Egypt. It was one of their essential Superstitions; and the first Thing they communicated to the *Greeks*. But this NAME was not a mere Name of Distinction; for such all Nations, worshipping local, temporary Deities, had, before their Communication with Egypt; but a Name of Honour. Ours of Indulgence therefore to this Weakness, God was pleased to give himself a NAME. And God said unto Moses, I AM THAT I AM: And he said, shew these words say unto the Children of Israel, I AM hath sent me unto you. "Where we may observe how according to the constant Method of Divine Wisdom, when he condescends to the Prejudices of Men) he gives, in the very Instance of Indulgence to their Superstition, a thorough Corrective of it. The Religion of NAMES arose from an idolatrous Psychology; and the NAME here given, implying Eternity and Self-Existence, directly opposes that Idolatry." That this Compliance with the Religion of NAMES, was a new Indulgence to the Prejudices of this People. Is evident from the following Words: And God spake unto Moses, and said unto him; I am the Lord; And I appeared unto Abraham, unto Isaac, and unto Jacob, by the NAME OF GOD ALMIGHTY, but by my NAME JEHOVAH was I not known unto them. That is, as the God of Abraham, I before condescended to have a Name of Distinction: But now, in Compliance to another Prejudice, I condescended to have a Name of Honour. This, Mr. Warburton says, seems to be the true Interpretation of this very difficult Text, about which the Commentators have been so much perplexed.—I have to add further, That in his Scriptural Proof of the *Israelites Fondness for Egyptian Superstition*, our learned Author has inserted a beautiful Illustration of that famous Vision of *Ezekiel*, related in the eighth Chapter of his Prophecy.

pure from their Superstitions; and yet to be dealt with as free and accountable Agents; (which, it is supposed, all Men will allow to have been the Case) the only Way we can conceive of doing this, was the giving them *Laws in Opposition to the Superstitions* to which they were most violently bent. But corrupt Nature ever opposing what directly contradicts its Prejudices, wise Legislators, when, under the Necessity of enacting such Laws, have always, in order to break and evade the Force of this Perversity, intermixed them with others that flattered the same Prejudices, where the Practice could not be perverted to the effecting that Mischief which they mainly intended, in their *Laws of Opposition*, to prevent. And thus our inspired Lawgiver did indeed act with the *Jews*, as Christ himself intimates, where speaking of a certain positive Law, he says, *Moses for the Hardness of your Hearts wrote you this Precept*. Plainly signifying their Disposition to be such, that had not *Moses* indulged them in some things, they would have revolted against all. But that they were in Fact indulged in their Prejudices, is still farther seen, from God's being pleased to be considered by them as a local tutelary Deity, which, as will be hereafter shewn, was the prevailing Superstition of those Times. It follows therefore, that *Moses's* giving the *Israelites* *Laws in Compliance with these their Prejudices*, was a natural and necessary Consequence of Laws given in *Opposition* to them. Thus far from the *Reason of the Thing*,

Matter of Fact likewise proves this latter Part of the Proposition with equal Evidence. We find in Scripture a surprising Relation between *Jewish* and *Egyptian* Rites, in Circumstances both *opposite* and *similar*. For full Satisfaction as to this Point, Mr. Warburton refers us to *Spencer's* excellent Work upon this Subject, which, he says, has done great Service to Religion, by setting the ritual Law
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in such a Light as shews it to be an Institution of the most beautiful and divine Contrivance: Which, if considered without a Respect to the *Causes* here assigned of its Prohibitions and Precepts, must be for ever liable to the Contempt of Libertines and Unbelievers. However, while he is applauding *Spencer's* Treatise de *Legibus Hebræorum*, he warns us against believing he means to charge himself with any more of his Opinions, than what directly tend to the Proof of this Part of his Proposition.

Nor does he ask any thing, he says, unreasonable, when he desires the Reader would accept of this as proved: Since the learned *Wissus*, in a Book professedly written to confute *Spencer*, owns the Fact of the Conformity of *Jewish* and *Egyptian* Rites, in the fullest and most ingenuous Terms: What he disputes is this natural Consequence, that the *Jewish Ritual* was given partly in Compliance to the People's Prejudices, and partly in Opposition to Egyptian Superstitions: The Proposition we have to prove. He rather thinks the *Egyptian* Ritual was invented in Imitation of the *Jewish*. Now the only plausible Support of this Hypothesis being, that the Rites and Customs of the *Egyptians*, as delivered by the *Greek* Writers, were of much later Original than those Writers pretend, and Mr. *Warburton's* Discourse on the Antiquity of *Egypt*, in the preceding Section, entirely confuting this Supposition, the latter Part of his Proposition is proved with all the Force of a Demonstration.

But to set nothing that has the Appearance of a Reason remain unanswered, he briefly examines this Opinion, of the *Egyptians* borrowing from the *Israelites*; viewing both Parties in that very Light wherein the H. Scripture has placed them; And, as I think, he has evinced the Negative, both from the Nature of Things, and from the infallible Testimo-

ty of the Word of God himself, in a Manner that must entirely convince all Impartial Inquirers. But as many may stand out even against such forcible Evidence, more from a pious and therefore very excuseable, Apprehension of Danger to the Divinity of the Law, if it should be once granted that any of the ceremonial Part was given in Compliance to the People's Prejudices; and may on that Score be very unwilling to own, as the *Deists*, against the very Genius of their Infidelity; may be no less ready to embrace, an evident Truth, your Author comes opportunely, in the Proof of his third Proposition, to set both Parties right; and show the Consequence groundless; and that both the Fears and Hopes built upon it are vain and fantastick.

II. *That the Laws of Moses are not in Compliance to the People's Prejudices; and in Opposition to Egyptian Superstitions; are no reasonable Objections to the Divinity of his Mission.*

His third Proposition is, that *Moses's Egyptian Learning; and the Laws he instituted in Compliance to the People's Prejudices; and in Opposition to Egyptian Superstitions; are no reasonable Objections to the Divinity of his Mission.*

The first Part of the Proposition concerns *Moses's Egyptian Wisdom*. And here, he previously considers what that was. He determines the Species as well as the Extent of it, by what the Proto-Martyr declared concerning it. He proves that ALL THE WISDOM OF THE EGYPTIANS, in which St. Stephen says *Moses* was learned; must needs mean CIVIL OR POLITICAL Wisdom, a Knowledge in the Arts of Government and Legislation.

The *Deist*, he supposes, will readily close with him here, and easily allow all his Arguments, which give him the near Prospect of so flattering a Conclusion, that therefore the Establishment of the Jewish Policy was all *Moses's* (and *Contra*).

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The Gentlemen of this Kidney have Mr. *Warburton's* free Licence to make all the Advantage they are able of this Master, provided, in the Hury, they forget not a Maxim, which they will never, he dare say, consent to dispute, viz. that God, in the moral Government of the World, never does that, in an EXTRAORDINARY Way, that can be equally effected in an ORDINARY.

In the Separation of the *Israelites*, a Civil Policy and National Religion were to be established by God himself. And to this End an Agent or Instrument was appointed. In this Work of Legislation, therefore, either the Agent was to understand the Government of a People, and so be capable of following the general Plan delivered to him by God, for the Erection of his Policy: Or else he was not to understand the Government of a People, and so God, in the Execution of this Plan, was at every Step to interfere, and direct his Ignorance and Inability. Now as this perpetual Interposition might be spared by the Choice of an able Leader, we conclude, on the Maxim laid down, that God, in this Work, would certainly employ such an one. There was yet another, and that no slight Expedient for such a Leader. The *Israelites* were a stubborn People, now first forming into civil Society, greatly licentious; and the more so, for their just coming out of a State of Slavery. Had *Moses* therefore been so unequal to his Station, as to need God's Guidance at every Step, to set him right, he would soon have lost that Authority so requisite to the keeping an unruly Multitude in Order, and sunk into such Contempt among them, as would have greatly retarded their designed Settlement. But it will be said, if there wanted so able a Chief under a proper Tutors eye (as we pretend

this to be) at its first setting up; there would still be the same Want, tho' not in the same Degree, during the whole Continuance of it. It is likely, he owns, there would; because, we find, God made a proper Provision for it; first in the Erection of the SCHOOLS OF THE PROPHETS, and afterwards, in the Establishment of the GREAT SANHEDRIM which succeeded to it.

Sacred History mentioning these, *Schools of the Prophets* and the *Sanhedrim* only occasionally, the Accounts we have of them is very short and imperfect; and Interpreters, who have not well weighed the Reason of their Mention, have greatly misunderstood their Nature. To give us a just Notion of both, our Author is at the Pains of illustrating those Passages of Holy Writ that relate to them. From his Account of the prophetic *Schools*, he deduces the true Reason of its becoming a Proverb in *Israel*, IS SAUL ALSO AMONG THE PROPHETS: Which he apprehends is not otherwise very easy to find out. His Explication of this Matter affords him an Opportunity also of clearing up certain Difficulties, in the History of *David*, which have much perplexed the Commentators. For Instance, —

In 1 *Sam.* xvi. we find *David* recommended as a proper Person to sooth *Saul's* melancholly Spirit with his Harp: Who, on his Arrival at Court, gave the distempered Monarch so much Satisfaction, that he sent to his Father to desire he might continue with him [v. 22.]. He does so, and becomes his *Armour-bearer* [v. 21.] Yet in the next Chapter, where an Incursion of the *Philistines*, and the Defiance of *Goliath* is related, when *David* accepts the Challenge, and goes to *Saul* for Leave to fight, neither the King nor the Captain of his Host know any thing of him or of his Lineage.

Again, when *David* is recommended for the Cure of *Saul's* Disorder, he is represented by the Courtiers,

Couriers, as a mighty valiant Man, a Man of War and prudent in Matters, and that the Lord was with him, Chap. xvi. 18. Accordingly, he is sent for, and preferred to a Place that required Valour, Strength, and Experience; *Saul's Armour-bearer*. Yet when afterwards, according to the common Chronology, he comes to engage *Goliath*, he proves a raw unexperienced Stripling, unused to Arms, and unable to bear them; and, as such, is despised by the Giant. The Critics have been put to their Shifts to give these Passages some tolerable Consistency; and after all, have failed of affording themselves or others any compleat Satisfaction. But our Author has found a Method of removing all the Difficulty of them, only by altering the chronological Order of the Facts therein related, which have been dislocated, in compiling the Narrative, by a kind of *Anticipation*, very frequent with the inspired Writer of it; and which, in this Place, we are told, is the most natural, proper, and necessary, that ever was employed in History.

The Truth of the foregoing Observations on the divine Conduct, in the Establishment of the *Jewish Theocracy*, will be very much confirmed, Mr. *Warburton* says, if we contrast it with the Methods of Providence in the Propagation of Christianity.

The blessed Jesus, he notes, proposed to Mankind a *spiritual* Religion, to be embraced by Particulars as such, and solely on its own Evidence. Here was no Occasion that the Propagators of this Religion should be endowed with worldly Authority or Learning; for here was no *Body* of Men to be conducted, nor no civil Policy or Government to be erected or administered. And had the *Great and Learned* been chosen by Jesus for this Work, they would, naturally, have discredited the Progress of it. For it might have been objected, that the Gospel had made its Way by the Aid of human

Power or Sophistry. Therefore, to preserve the Splendour of its Evidence unsullied, the meanest and most illiterate of a barbarous People were made the Instruments of God's last great Dispensation to Mankind: Armed with no other Power but of Miracles, and *that* only for the Credence of their Mission; and with no other Wisdom but of Truth, and *that* only to be proposed freely to the Understandings of Particulars.

But further, divine Wisdom so wonderfully contrived, that the *Inability* and *Ignorance* of the Propagators of Christianity was as useful to the Advancement of this Religion, as the *Authority* and *Wisdom* of the Leader of the *Jews* was for the Establishment of theirs.

Of this our Author gives the following Instance; out of many that will occur to an attentive Considerer of the Evangelic History:

“When Jesus had chosen these mean and weak Instruments of his Power, he suffered them to continue in their national Prejudices, concerning his Character, Kingdom, and Extent of Jurisdiction, (which was the only human Means that could keep them attached to his Service) not only during the whole Course of their Attendance on his Ministry, but for some Time after his Resurrection; nay, even after the Descent of the Holy Ghost upon them; who was to lead them into all Truth, but by just and equal Steps. See now the Use of this in the following Circumstance:—From the Disposition of the Whole of God's grand Dispensation to Mankind, as laid down in Scripture, we learn, that the Offer of the Gospel was *first* fairly to be made to the *Jews*, and afterwards to the *Gentiles*. Now when soon after the Ascension of our Lord, the Church through the Persecution of the Synagogue, was forced to leave *Judea*, and to disperse itself thro'

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shall the neighbouring Regions, had the Apostles, upon their Retirement, been fully instructed in the Design of God to call the *Gentiles* into the Church, the Resentment for their ill Usage in *Judea*, and the small Prospect of better Success among those of the Dispersion, which they of *Jerusalem* had prejudiced against the Gospel, would naturally have disposed them to turn immediately to the *Gentiles*. By which Means God's Purpose, without a miraculous Influence on their Minds, had been imperfectly executed; as so great a Part of the *Jewish* People would not have had what was their Right, the Gospel first preached unto them. But pushed on by this commodious Prejudice, that the Benefits belonged peculiarly to the Race of *Abraham*, they address themselves to this other necessary Part of their Mission, to their Brethren of the Dispersion. Which being attended with the same ill Success, their View of the desperate Condition of the House of *Israel*, would begin to abate that Prejudice in their Favour. And now came the Time to enlighten them in this Matter, without putting too great a Force upon their Minds, which is not God's Way of acting with Free-agents. Accordingly his Purpose of calling the *Gentiles* into the Church, is clearly revealed to *Paul* at *Typpa*, and a proper Subject is made ready for him to begin this great Work with-
all.

But the Ignorance in the Propagator of a divine Truth amongst *Particulars*, may serve to these useful Purposes, yet to shew still more fully how pernicious it is wherever a Society is concerned, as in the Establishment of the *Jewish Religion*, we have an accidental Instance even in the *Christian*.

For when now so great Numbers of the *Gentiles* were converted to *CHRIST*, that it became
“ necessary

" necessary to form them into a *Church*; that is, a
 " religious Society, which of Course has its *Pulley*
 " as well as the *Cross*; so pernicious was Ignorance
 " in its governing Members, that Divers of them,
 " even tho' graced with many Gifts of the Holy
 " Spirit, caused such Disorders in their Assemblies,
 " as required all the great Abilities of the *learned*
 " *Apostle* to reform and regulate. And then it was,
 " and for this Purpose, that *Paul*, the peculiar A-
 " postle of the *Gentiles*, was called in, in so extraor-
 " dinary a Manner, to conduct, by his *Learning*
 " and *Abilities*, and with the Assistance of his
 " Companion *Luke*, this Part of God's Purpose to
 " its Completion. The rest were properly Apo-
 " stles of the *Jews*, which People having a reli-
 " gious Society already formed, there was a kind
 " of Rule to go by, that served them for the pre-
 " sent Occasion: And therefore they needed no
 " great Talents of Parts or Learning, nor had they
 " any. But a new Society was to be formed a-
 " mongst the *Gentile* Converts; and this required
 " an able Conductor; and such a one they had in
 " *Paul*. But will any one say, that this Learning
 " affords an Objection against the Divinity of his
 " Mission? We conclude therefore, that none can
 " arise from the Abilities natural and acquired of
 " the great *Jewish* Lawgiver.—The Point to be
 " proved:

We now come to the second Part of the Pro-
 position.—*That the Laws instituted in Compliance*
to the People's Prejudices, and in Opposition to Egyp-
tian Superstitions, are no reasonable Objection to the
Divinity of Moses's Religion.—That most of
 the Laws were given in *Opposition* to *Egyptian* Su-
 perstitions; Believers seem not unwilling to allow.
 What startles them, is, the Supposition that others
 were given in *Compliance* to the *Jewish* Prejudices.
 As fearing the Infidel may draw an Advantage from
 such

such a Concession. Yet our Author shews, that the Laws in *Compliance*, were a necessary Consequence of the Laws in *Opposition*; and to reconcile Believers to both Sorts, proves, against the *Deist*, that the Institution of such Laws are no reasonable Objection to their Divinity, from the double Consideration of their *Necessity* and *Fitness*. His Argument runs thus,

If God did interfere in the Concerns of this People, his Purpose must have been to separate them from the Idolatries which had then overspread the World. This was to be effected, by over-ruling the *Will*; and this required only the Exercise of his *Power*. Or by leaving that at Liberty, and counterworking the *Passions*; which required the Exercise of his *Wisdom*.

Now as the very *End* of this Separation shews, that God acted with the *Israelites* as *moral Agents*, we must conclude, notwithstanding the *extraordinary* Providence by which they were conducted, that the *Will* ever remained free. This not only appears from the Nature of the Thing, but from the whole History of their Reduction out of *Egypt*.

If then the *Will* of this People were to be left free, and their Minds influenced only by working on their *Passions*, it is evident that God, becoming their *Lawgiver*, will act by the same Policy as human Legislators employ for restraining the vicious Inclinations of the Subject.

According then to our Ideas of Things, we see no Way to keep such a People, thus separated, free from the Contagion of Idolatry, but, *first*, by severe penal Laws against Idolaters; *secondly*, by framing a multifarious Ritual, whose whole Mode of Worship being directly opposite to the forbidden Superstitions would, by Degrees, wear out the present Fondness for them, and at length bring on an habitual Aversion to them; *thirdly*, by turning
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ing their Fondness for the forbidden Practice into an innocent Channel, and, by indulging them in such of those favourite Customs as they could not well abuse to Superstition, enable the more severe and opposite Institutions to do their Work effectually. Such, for Instance, might be the lighting up of *Lamps* in religious Worship. Which Practice *Clement Alexandrinus* assures us came first from the *Egyptians*. Nor will *Wifas* himself venture to deny it.

Such a Conduct therefore, where the *WPH* is necessary, appears necessary.

Our Author next inquires whether it were *fit*, that is, whether it agreed with the *Wisdom, Dignity, and Purity* of God. He makes the Affirmative appear by several Considerations, and removes some Objections that may be urged against the Conformableness of such a Conduct to the Purity of the Divine Nature.

But as the Notion he would establish, concerning the Method of God's Dealing with the *Practises*, has been condemned, he says, *ex Cathedra*; and the *Egyptiada* of *Herman Wifas* recommended to the Clergy, as a distinct and solid Confutation of *Spencer's* Book, *de Legibus Hebræorum ritualibus*, he examines what *Wifas* has to say against it, and seems to have sufficiently invalidated his Objections. I would remark also, that the Notes, which are occasioned by some Passages of this Examination, contain divers Observations and Criticisms on the Mistakes of certain Writers, that abundantly evidence our Author's superior Erudition and Judgment.

But after all he has hitherto offered to convince both the *Believer* and *Deist*, that the *Jewish* Ritual's being made in Reference to *Egyptian* Superstition, is no Discredit to the Divinity of its Original, the latter may plead, "That tho' indeed, when the *Israelites* were once deeply infected with that Superstition,

"such

such a Ritual might be necessary to stop and cure a growing Evil: yet as it was so manifestly burthenfome, and slavish, and therefore not in itself eligible, how happened it that God's Will had this Family under his peculiar Care, should suffer them to contract such an Infection as was required so inconvenient and impose a Remedy? To this he replies, that the Promise God had made to Abraham, to give his Posterity the Land of Canaan, could not be executed till that Family was grown numerous enough to take and keep Possession of it. In the Interim, therefore, they were necessarily to reside amongst *Idolaters*, and to reside amongst *Idolaters*. But we have seen, how strong and violent a Propensity the *Israelites* ever had to join themselves to *Gentile Nations*, and to practise their Manners. God therefore, in his infinite Wisdom, brought and kept them, during this Period, within *Egypt*, the only Country, throughout the whole habitable Earth, where they could have remained, for so long a Space of Time, safe and unmixed with ancient *Egyptians*, being by numerous Institutions so straitened and forbidden all Fellowship with all Strangers whatsoever, and bearing besides a particular Aversion to the Profession of *Idolatry*. Thus we see, that the natural Disposition of the *Israelites*, which, in *Egypt*, occasioned their Superstitions, and, in Consequence, a Necessity of the Ritual complained of, in any other Country would have quite absorbed and confounded them with the *Gentile Nations*. From this Objection, therefore, only arises new Occasion to adore the Footsteps of divine Wisdom in his Dispensations to this People.

III.

the Doctrine of a future State of Rewards and Punishments; preserving all hereditary, despotic, and arbitrary Forms of Government. The last Proposition of this very *Sum-
mary of Moses's Egyptian Learning*, and the *Law* defined in compliance of the People's Pre-
judice, and in Opposition to Egyptian Superstitions,
was the strong Confirmation of the Divinity of his
Mission.

Egypt was the great School of Legislation for the
rest of Mankind; and in Religion, particularly,
they so closely adhered to the Egyptian Principles,
that Posterity imagined the *Greek* Legislators had re-
ceived their very Gods from thence. What there-
fore must we expect of a Native of *Egypt*, bred
up, from his infancy, in Egyptian Wisdom; and,
at length, become a Member of their legislative Bo-
dy? Would such a man, our Author asks, when go-
ing to frame a civil Policy and Religion, who we
suppose nothing of that natural Affection, which the
best and wisest Men have ever had for their own
Country Institutions; be the least inclined to de-
viate from any of its principal Maxims of Govern-
ment?

Yet here we have our *Moses*, according to our
Adversaries Account of him; a mere human Legis-
lator, coming fresh out of the Schools of *Egypt*,
and reducing a multitude of People into Society, on
fundamental Maxims of Religion and Policy, di-
rectly opposite to all the Principles of Egyptian
Wisdome.

Here our Author particularises those Egyptian
Principles, to which the *Mosaic* Institution was op-
posite. These were, the Government of the several
Regions of the Earth by subordinate, local, tutelary
Deities; the secreting Religion under the Veil
of Mysteries; into which only select Persons were
initiated; propagating, by every kind of Method,

the

the Doctrine of a future State of Rewards and Punishments; preferring all hereditary despotick Monarchy to all other Forms of Government.

Mr. Warburton shews how wisely Moses deviated in all these Respects from the Egyptian Policy, in framing the *Levitical* and observing, that, in so doing, he encountered the strongest Prejudices of his People, who were violently propense to all the Customs and Superstitions of that Nation.

And now says he, let an ingenious Deist weigh these Instances, and many more that might have been given; and will easily occur to him, and then fairly tell us his Sentiments. Let him try if he can say it was not all likely, that *Moses*, a mere human Lawgiver, a Native of Egypt, and unlearned in all its political Wisdom, should, in the Formation of a civil Policy, for such a kind of People, act directly contrary to all its fundamental Principles.

To obviate the Force of this Query, it will perhaps be alledged, — That *Moses* understood all the Folly and Falsehood of inferior Gods; — that he did not believe the Doctrine of a future State of Rewards and Punishments, and was too honest to use Fraud; — that his Love to his People made him indisposed to an hereditary despotick Monarchy; — and that the Theologic Principles of Egypt led him to the Invention of a Theocracy.

Mr. Warburton answers to all this; and then proceeds to encrease these two farther Objections; viz. 1. That, as it was the Intention of *Moses* to separate these People from all others, he therefore gave them these strange and opposite Institutions, as a Barrier to all Communication. — Or 2. That Resentment for ill Usage might dispose him to obliterate the Memory of the Place they came from, by a Policy contrary to the fundamental Institutions of Egypt.

On

On the whole, of what he has advanced he concludes, That *Moses's Egyptian Language* is a *strong Confirmation of the Divinity of his Mission*. The second Part of the Proposition, *That he is not a Lawgiver; that the Jews did not in Compliance, to the People's Prejudice, submit to Egyptian Superstitions, nor did a Priest of the Temple of Moloch, accept of this Mission* been only *pretended*, his Conduct, as a wise Lawgiver, had been *grossly different*. His Business was then only to *suppose a false Pretence to Inspiration*. *Humorous*: see how he managed! He pretended to receive the whole Frame of the national Constitution from God. But as its Promulgation it was *seen to be politically* moulded, partly in Compliance to the People's Prejudice, and partly in Opposition to Egyptian Superstitions, as we see from the Question of the Ignorance in Court Times, might have been an Objection to these. And as an Impostor could not but have foreseen the Objection, so he would have studiously avoided every thing that might occasion for *seem to justify it*. It is true, that, on Inquiry, this unfolds a *Scene of admirable and superior Wisdom*. But an Impostor could never have projected, or he could never have ventured to leave to the Mercy of a popular Judgment. We conclude therefore, that these things are a certain Proof that *Moses* actually received his Mission from God. Nor does this contradict what we have so much insisted on, *that a mere human Lawgiver, or even an inspired one, acting with free Agents, is forced to comply with the Passions of the People, which Compliance would induce such a Return to Egypt in the actual Law. For it has been shewn, that the Ends of a Law, and of a Lawgiver, best using the common Means of Separation, are vastly different; the latter only*

“ aiming

“ aiming to keep the People *unmixed*; the former,
 “ *pure from Idolatry*. Now, in both Cases, where
 “ the People are dealt with as free Agents, some
 “ Compliance with their Prejudices will be necessa-
 “ ry. But a human Lawgiver, as such Compli-
 “ ance in the Ritual would be subject to the Dan-
 “ ger here spoken of; and as Compliance in the
 “ Fundamentals, such as the Object of Worship,
 “ a future State, and Mode of civil Government,
 “ would *not* be so subject, and, at the same time,
 “ would win most forcibly on a prejudiced People to
 “ the promoting the Legislator’s End; we must needs
 “ conclude *these* would be the Points complied
 “ with. On the other hand, as a Divine Lawgiv-
 “ er could not comply in these Points, and as such
 “ a Ritual as the *Mosaic* was the only Means left
 “ of gaining this End, we must conclude, that a
 “ Divine Lawgiver would make his Compliances
 “ in *that* Part.

Here our Author adds one *Corollary* to *believing*
 Adversaries, as a farther Support of this Part of
 the Proposition. — Allowing the ritual Law to be
 generally instituted in reference to *Egyptian* and o-
 ther neighbouring Superstitions, the divine Wisdom
 of the Contrivance will be seen in redoubled Lu-
 stre. — One Reason of these *believing* Adversaries
 opposing the Doctrine contained in this Part of the
 Proposition, is, that the *ritual Law was typical*,
 not only of Things relating to *that Dispensation*,
 but to the *Evangelical*. This they take for granted,
 and with good Reason, as will be shown hereafter.
 “ Now an Institution of a Body of Rites, particu-
 “ larly levelled against, and referring to, the ido-
 “ latrous Practices of those Ages; and, at the
 “ same time, as minutely *typical*, not only of
 “ all the remarkable Transactions under that Dis-
 “ pensation, but likewise of the great and consti-
 “ tuted Parts of a future one, to arise in a distant
 “ Age,

“ Age, and of a Genius directly opposite, must.
 “ needs give an attentive Considerer the most amazing Idea of Divine Wisdom.

Thus by fairly following the Force of Evidence, we gain such a Manifestation of the Divinity of the Law, arising out of the Deist's own Principles, as is enough to cover Infidelity with Confusion! While, on the other hand, we lose nothing but the imaginary Honour of being Original in certain Rites, indifferent in themselves; and only good or bad as is the *Authority* that enjoins them, and the *Object* to which they are directed.

The Deist indeed pretends, that in the Things borrowed from Egypt, the first Principles of Law and Morality, and the most usual Customs of Life, are to be included. Mr. Warburton has exposed the Extravagance of this Fancy elsewhere †. But as it is a Species of Folly all Parties are apt to give into, he chuses now to consider this Matter of religious Borrowing a little more fully.

And here he makes a noble and very judicious Observation, worthy of his uncommon Sagacity and extensive View of human Nature. It is in Opposition to that false tho' indisputed Principle, as he says, * “ That the general Customs of Men, in which

† Page 24 of this Vol.

* Our Author speaks, as if he were singular in this Remark. I verily believe he is not indebted for it to any Man; it is purely the Result of his own exquisite Judgment, and produced by his intimate Knowledge of the Constitution and History of Mankind. But, in Conformity with his own Principle here, I am certain there may be other Persons who have the Honour of agreeing with him therein, and have thought as he does, with relation to this Point, a long while ago. One of these is glad to find his Sentiment countenanced by so great an Authority.—It is a Maxim with him, That both the Wise and the Fools of all Ages very nearly resemble one another: Or, that in all similar Cases their Conduct and Actions are as nearly the same, as accidental Circumstances will permit: And this not in the least owing

“ which a common Likeness connects, as in a
 “ Chain, the Manners of its Inhabitants, (quite
 “ round the whole Globe) are all, whether civil or
 “ religious, traductive from one another. Whereas,
 “ in truth, the Original of this general Similitude,
 “ is the Voice of one common Nature, improved
 “ by Reason, or debased by Superstition; speak-
 “ ing to all its Tribes of Individuals.

Had Mr. *Warburton* stopped here, I am apt to think he would have met with no Opposition. But stepping a little further, he happened to encounter with the Performance of a very polite and admired Writer, who has thought himself obliged to stand up in its Defence, and rescue it from the Stroke of so redoubted an Assailant.* Here is that which Dr. *Middleton* apprehends to be levelled at his applauded *Letter from Italy*, in which he draws a Parallel between *Pagan* and *Christian Rome*.

“ When a Custom, says our Author, whose
 “ Meaning lies not very obvious, requires some
 “ Account to be given of its Original; it is much
 “ easier to tell us, that *this* People derived it from
 “ *that*, than rightly to explain to us, what com-
 “ mon Principles of *Reason* or *Superstition* gave
 “ Birth to it, in both.

How many able Writers have employed their
 “ Time and Learning to prove *Christian Rome* to
 “ have borrowed their Superstitions from the *Pa-
 “ gan City*. They have indeed shewn an exact
 “ and surprising Likeness in a great Variety of In-
 “ stances: But the Conclusion from thence, that,
 “ therefore, the Catholic borrowed from the Hea-
 “ then, as plausible as it seems, is, I think, utterly
 “ mistaken. To offer at present only this plain
 “ Reason, *The Rise of the Superstitious Customs in*

ing to Example, or Propensity to imitate, but to the Cause Mr. *Warburton* has to justly assigned.

* In a Postscript to the last Edition of his *Letter from Rome*.

“ Question this many Ages, but which is the
 “ on of that Imperial City, to the Christian Faith
 “ Consequently, at the Time of their first Intra-
 “ tion, there were no Pagan Judges that required
 “ such a Compliance from the falling Christians. For
 “ this and other Reasons, therefore, I am induced
 “ to believe, that the very same Spirit of Supersti-
 “ tion, operating in equal Circumstances, made both
 “ Papists and Pagans truly Originals. *1701*

These are the Passages which, stamped with
 the Authority of so celebrated a Writer as Mr.
Warburton, may probably inject some Prejudices to
 the Disadvantage of Dr. *Middleton*'s Argument in
 the aforesaid Piece; If he does not, as he says, take
 care to obviate them: And therefore he persuades
 himself, that great Writer will pardon him; and if
 “ pursuing the full Conviction of his Mind, he at-
 “ tempts to defend an established Principle, con-
 “ firmed by strong and numerous Facts, against an
 “ Opinion wholly new and strange to him, and
 “ which, if it can be supposed to have any Force,
 “ overthrows the whole Credit and Use of his Let-
 “ ter. *1702*

I dare warrant Mr. *Warburton*'s not being offend-
 ed with Dr. *Middleton*'s defending any Principle of
 his whatsoever. Such candid and genteel Contro-
 versists as the Doctor can offend no one that has a
 learned Head and an upright Heart, and consequen-
 ly can neither need or have their Pardon! But the
 Doctor's is a complimentary Expression, and as such
 will be received. *1703*

Every one sees, the Difference between these
 two Gentlemen is not about the Resemblance there
 is between the religious Rites and Customs of *Py-
 gan* and modern *Rome*: For therein they are a-
 greed; the Doctor's Letter will be readily allowed
 a Demonstration of it, and in this Respect can re-
 ceive no Injury from Mr. *Warburton*'s Observation.

What

What they primarily differ in, is the Principle from which this Conformity proceeds: The Doctor taking it to be a *formal Design* of the Clergy, during the first Century after the Establishment of Christianity in the Empire, to copy into our holy Religion, all those Rites of *Paganism*, which would accommodate it to the *Heathen Gout*, and as the Effect thereof advance their own Ease, their Profit, or their Power: While Mr. *Warburton* conceives, on the other hand, that the surprising Likeness there really is between the *Pagan* and *Roman* Rituals, is not owing to any Design in the Contrivers of the one to imitate the other, but purely to the Cause above specified, that is, *The very same Spirit of Superstition operating in both Parties, similarly circumstanced, at different Times*: So that the latter were not Imitators of the former; but both were equally Originals.

Now if the Doctor's Argument is necessarily grounded on his Principle, then indeed it must be rendered entirely useless, if he cannot shew, that Mr. *Warburton's* Observation is without Foundation, (which will not follow from its being new and strange to the Doctor) or that in Fact it has nothing to do with the present Case. But if the Doctor's Argument will subsist as well upon Mr. *Warburton's* Principle as on his own, then Mr. *Warburton's* Opinion will not overthrow the whole Credit and Use of his Letter, nor will he need to be in Pain for any thing but the Honour of a Conjecture, which may be destroyed, while his main Doctrine continues in Safety.

One Reason of Mr. *Warburton's* Judgment, with regard to the particular Matter in question, is, that *the Rise of the superstitious Customs in Dispute was many Ages later than the Conversion of the Empire to the Christian Faith*. Wherefore, at the Time of their Introduction, there were no Pagan

Prejudices that required such a Compliance from the ruling Clergy. And this seems to be the Point on which the Controversy turns; for this is only that which, I think, Dr. *Middleton* pretends to contest with him. But if in this, Mr. *Warburton* should be found mistaken, his general Principle will be little, if any thing at all, affected thereby: The Truth of that does not rest upon its having influenced in this particular Instance.

Nor does Mr. *Warburton's* Principle in the least, to use his own Words, “take off from the just
“ *Opprobrium* which the Reformed have cast upon
“ the *Romish* Church, for the Practice of such
“ Rites, and Encouragement of such Opinions, as
“ the Letter from *Rome* charges them with. Surely it does not; but rather greatly increaseth it.” On Dr. *Middleton's* Supposition, “the Heads of
“ that Church had only been guilty of a base
“ Compliance with the Infirmities of their new
“ Converts:” On Mr. *Warburton's*, “the Poison
“ of *Superstition* is seen to have infected the very
“ Vitals of their Religion.

But I have nothing to do with the Discussion of this Matter: Only as a very fine Observation came directly in my Way, it became me to distinguish it, and I could hardly avoid taking Notice of the Exception that has been made to it.

—We are at length brought to a Close of the first Part of the second Volume of the Work before us. In the last Paragraph our learned Author remarks, in Conformity to what has preceded, that Truth will fare almost as ill when a *right* as when a *wrong* Principle is pushed to an Extravagance. “Thus, as it would be ridiculous to deny, that the *Roman* Laws of the *twelve Tables* were derived from the *Greeks*; seeing we have
“ a cir-

ARTICLE XVIII.

*Selecta Historica; Or a curious Collection of
 useful and instructive Histories on moral
 Subjects, selected partly from the Sacred
 Writings, but mostly from the best Greek,
 Roman, and other ancient Authors. Chiefly
 intended for the Use of our English Youth,
 and very proper for public and private
 Schools. London: Printed for John Noon,
 at the White Hart, near Mercers Chapel,
 Cheapside. 1741. Duodecimo. Pages
 394.*

THE Compiler of this Volume observes, in the Preface, that History is justly allowed one of the properest Means to form young Minds to the Love of Virtue, as it conveys a sensible Pleasure along with its Instruction, the best Part of which would be lost without it. Precepts are commonly found to be unpleasant to Youth, whereas Examples as powerfully attract as they agreeably entertain. Upon which Account, we can never begin too soon to accustom Children to this Method of Instruction. The Misfortune is, that the Generality of Parents and Masters are prepossessed with a Notion that those tender Years are as yet rather to be diverted than instructed; the Consequence of which is, that they only furnish them with such kind of Story-books and Fables, as fill their Heads with Trifles, which they can never forget too soon; besides that it gives them an unhappy Bent towards all such silly Amusements, and a Disinclination for every Thing more solid and instructive.

It is with a View of rooting out this popular and pernicious Error, that our Author has selected these Histories, and endeavoured, as much as may be, so to adapt them to the Capacity of the younger Sort of Readers, as to be able to divert them, and to delight those who are not capable of reaping any greater Benefit from them, and by this Means to render the otherwise dull and heavy Task of Reading, pleasant and delightful, and, at the same time, to improve and instruct those who are blessed with a superior Genius.

To answer as much as possible the Ends proposed, he has avoided confining this Collection to any particular Time or Place, and much more to our own Country; and has extracted some Part out of the Sacred Books, and the rest, by far the greatest, out of the Histories of ancient and celebrated Nations, such as the *Affrians*, *Babylonians*, *Meds*, *Persians*, *Greeks*, *Romans*, *Parthians*, and even *Chinese*; as being the most likely Means, either to divert young People of that partial Fondness they are otherwise apt to contract for their own, or to inspire them with a just Value and Esteem for those ancient, warlike, and virtuous People, who shone in the World, tho' at ever so great a Distance of Time or Place.

And to give our young Readers an early Notion, that History is not barely calculated to please their Curiosity, or fill their Heads with fruitless Knowledge, but was designed to warm their Hearts with the Love of Virtue and virtuous Actions, he has ranged his Stories under proper moral Heads, each of which he has introduced with a Preface adapted to fix their Attention to the Subjects treated on.

These Heads are nine in Number. The first is PATRIOTISM, or, the Love of own Country. Under this Character we have Relations of *Cadmus*,
King

King of *Athens*, sacrificing his Life, as the Effect of this noble Principle. We also see it influencing *Menecæus*, Prince of *Thebes*, to lose his Life; *M. Curtius*, a noble young *Roman*, to throw himself into a dreadful Gulph; *Lycurgus*, the *Lacedæmonian* Lawgiver, to lay out his Time, neglect his private Felicity, and even deprive himself of Life. Here we behold *M. Attilius Regulus* enduring a cruel Death for his singular Affection to his Country; and *Cato* hurried into unjustifiable Actions by his excessive Fondness for the *Roman* Glory. We have here also the Stories of the desperate Death of *Razis*, an old venerable *Jew*; of *Josephus's* narrow Escape, through the desperate Obstinacy of his Countrymen; and of the miserable Catastrophe of the *Saguntines*.

A second Head under which our Author has ranged his Narratives, is, *Ingratitude to Patriots, and the signal Punishment of it*. Here we have *M. Coriolanus's* Revenge on the ungrateful *Romans*; *Timon's* great and noble Services to the ungrateful *Athenians*; and *Dion of Syracuse* restoring Liberty to *Sicily*, notwithstanding the *Syracusans* Ingratitude to him.

A third Topic is *Filial Duty and Piety*. That of *Æneas* to his aged Father is here recorded. We likewise see the noble Stratagem of *Lisus*, the Son of *Menchus*, to save his cruel and unnatural Parent; the singular Tenderness of *Antigonus*, the noble Prince of *Macedonia*, for his Father, *Antipater*, exposing his own Life, to save his Father's; *Marianne's* singular Piety to her inhuman Mother; *Josephine's* Daughter's exemplary Submission to her Father, and *Isabellina's* to her's, for the same Purpose, viz. that of being sacrificed in Consequence of the rash Vows of their respective Parents. *Neptine's* Fidelity, *Geoffrey's* and *Constance's* are next celebrated. The Subjects of this fourth Chap-

ter

ter are *Cbelonis*, *Lucretia*, *Portia*, *Aria*, *Paulina*,
Peponilla, *Leena*, and *Epicbaris*.

In the fifth Place the dreadful Effects of Ambition are exemplified, in the Cases of *Haman*, *Philo* of *Macedon*, and *Alexander the Great*. We are distinctly shewn what Misfortunes this Vice brought upon *Xerxes*, *Darius*, and *Julius Caesar*, all whose Destruction it proved. On this Topic we have several other Narratives, viz. that of *Craſus's* Ambition, reproved by *Solon*, and punished by *Cyrus*; of *Hezekiah's*, censured by the Prophet *Iſaiab*; of *Pyrrhus's*, bantered by the Philosopher *Cyneas*; of *Athaliah's*, *Jezebel's*, *Cleopatra's* and *Agrippina's*, with their miserable Catastrophe.

The sixth Chapter contains a Variety of Instances of *Female Courage* and *Magnanimity*. We see the Bravery of the *Spartan*, the *Argive*, and *Arcadian Women*; the Valour, Wisdom, and Exploits of *Zanara*, Queen of the *Saccæ*; *Artemiſta's* Greatness of Soul and Conduct; *Zenobia's* excellent Endowments; *Axiſthea's* Intrepid Resolution and Death; the gallant Behaviour of the *Jewiſh Matron* and her seven Sons; and the Punishment of *Megallia's* Cruelty to her Slaves.

The seventh Head is *Severity of Parents to their Children*, and *Childrens unnatural Treatment of their Parents*. Here we are told how *L. Junius Brutus*, a Roman Conſul, inflicted a capital Punishment on his two Sons for Treason; *T. Manlius Torquatus* tried and banished his Son *Sulanus* for Male-adminiſtration, whiſt he for Grief and Shame killed himſelf; and how *Spur. Caſſius* was accuſed and put to death by his Father. We have the Narrations of *Titus Manlius* cauſing his Son to be executed before his Face for fighting contrary to his Order; of *Aulus Fulvius* putting his Son to death for joining in *Caſaline's* Conſpiracy; of *Loſe Gwi Chen*, a *Chinese* General, putting his Son to death

for

for disobeying his Orders; and of *Saul's* severe Sentence against his brave Son *Jonathan*. We see *David's* Remission and *Absalom's* unnatural Rebellion severely punished; *Eli* and his two Sons perishing different Ways, they for their Wickedness, and he for his Mildness towards them; *Tullia's* Ingratitude and Cruelty to the best of Fathers; *Antipater*, King of *Macedonia*, causing his Mother *Thessalonica* to be inhumanly butchered before him; with various other Examples.

In the eighth Chapter we have divers Instances of Tyranny and Cruelty severely punished: As *Pharaoh's* to the *Israelites*; *Alexander's* (King and High-priest of the Jews) against the *Pharisees*; *Herod's*, *Antiochus's*, *Ptolemy Philopater's* and *Ochus's*.

In the last Chapter we have a Collection of STRATAGEMS. Such as *Nathan's*, to make *David* pronounce Sentence against himself for his double Crime; *Hushai's*, to defeat the wicked Counsel of *Achitophel*; *Solomon's*, in the Case of the two Harlots; the King of *Syria's*, against the Prophet *Elisha*, with the Prophet's Counter-stratagem; *Alexander the Jewish High-priest's*, to pacify the incensed *Pharisees* after his Death; that of *Smerdis*, for possessing himself of the Empire of *Persia*, with the Counter-stratagem whereby it was discovered and defeated; *Oebares's*, to get his Master *Darius* chosen King; *Archidamus's*, to save the Citizens of *Sparta*; *Hannibal's*, to get his Elephants across a River; *Herod's*, to destroy the Banditti in *Galilee*; and sundry others.

At the End of each Story are set down the Authors from whom it is extracted.

A R T I C L E XIX

Literary N B W

Oeuvres de J. B. Rousseau; nouvelle Edition. Entreprise de puis sa mort suivant les derniers dispositions de son Testament & sur les propres Manuscrits.

L'Ouvrage consistera dans trois Volumes in 4to, format Royal, plus epais que les deux de la grande Edition de Londres de 1723; par où l'on peut juger tout d'un coup combien l'on y trouvera de nouvelles richesses. Il y en a effectivement de tous les genres, des Odes, des Epitres, des Epigrammes, des Pièces de Theatre, des Cantates, &c. ce qui ne passera point aux yeux des Connaisseurs pour la moindre partie du Recueil, un grand nombre de Lettres, où l'esprit, le goût, & les talents de ce fameux Ecrivain n'éclatent pas moins que dans sa Poësie. On en prend ici occasion d'inviter tout ceux qui ont eu avec lui quelque commerce, de communiquer à l'Editeur toutes les Lettres qu'ils ont pû conserver. Adresse à Mr. STOUR à l'Hôtel de la TOUR & TASSIS à Bruxelles.

Les Pièces nouvelles seront distribuées dans leur ordre naturel à la suite des anciennes Pièces du même genre; & l'on placera à la tête de l'Ouvrage, c'est à dire, après l'ancienne Préface, l'Eloge historique de l'Auteur, qui contiendra tout ce qu'on a pû recueillir des circonstances de sa vie.

Le Caractere, le papier, les soins pour la correction & l'ornement, tout répondra aux desirs de l'illustre Mort & au zele de son Editeur. Dans cette vue, on fabrique actuellement du Papier de la plus belle espee; & l'on fait fondre un Caractere de la même beauté & de la même grandeur que celui de l'Edition de Londres.

On s'engage avec toute la force de la bonne foy & de l'honneur à ne pas tirer plus d'Exemplaires qu'on n'aura reçu de souscriptions, & pour s'imposer la dessus

les

les bornes les plus étroites, on déclare que la Souscription ne sera ouverte que pendant quatre mois, à compter du premier jour d'Août 1741, date de ce Programme. Suivant ce calcul, on promet que l'Ouvrage entier sera imprimé, & se distribuera dans les Lieux où l'on aura pris les Souscriptions, au commencement du mois de Novembre de l'année 1742.

On avertit particulièrement que tous les Billets de souscription seront signés du nom & de la main de Mr. SÉGUY, sans quoi ils n'auront nulle valeur.

Le prix sera de seize livres de France chaque Volume ; ce qui revient pour les trois, à deux Louis d'or neufs en France, à deux Carolins dans l'Empire, & à deux Guinées en Angleterre, dont la moitié sera payée en Souscrivant, & l'autre en recevant l'Ouvrage imprimé. On mettra le Portrait de l'Auteur à la tête du premier Tome & les Noms de ceux qui auront souscrit ; ainsi on les prie de donner leur nom & leurs qualitez en souscrivant.

On pourra souscrire.

A PARIS chez DIDOT, Libraire, Quai des Augustins, à la Bible d'or.

A LONDRES chez Mr. CARPENTER, à l'Hôtel de S. E. Mr. l'Ambassadeur de la Reine de Hongrie.

Dans les Villes de l'EMPIRE aux Bureaux des Postes Impériales.

Dans les Villes des PAYS-BAS chez les Directeurs des Postes.

A DRESDE chez Mr. BOUTET, Secrétaire de Mr. l'Envoyé Extraordinaire de France.

A VIENNE en Autriche, chez Mr. de SCHMIDS, Agent de plusieurs Princes de l'Empire.

A FRANCFORT sur le Mein, chez Fr. VERRENT-RAPP, Libraire.

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THE



THE
HISTORY
OF THE
WORKS of the LEARNED.

For NOVEMBER, 1741.

ARTICLE XX.

An Essay upon Criticks and Criticism, in relation to the correcting ancient Authors. By CHARLES LAMOTTE, D. D. Chaplain to the Prince of Wales.

————— *Ut mihi sæpe*
Bilem, sæpe jocum vestri movere tumultus!
————— *Quibus ingens comma minaces*
Exacuit calamos, delapsaque syllaba sede,
Sufficit ad Bellum.



T was the Observation of a very learned Man, and a considerable Critick,* that the Rashness of the Correctors had been the great Bane and chief Corrupter of the Writings of the Ancients. “*Temeritas correctorum, faith he, una Librorum maxima pestis est.*” And indeed I

* Scaliger.

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can't

can't see how it can be otherwise, when this Itch of Mending prevails in any great Degree in the Republick of Letters; when Criticks sit down to Books, as roguish Lawyers do to a Will, a Settlement, or a Deed, only to pick Faults, and find Flaws and Blemishes in them. The Truth is, when these Men read an Author, one would think 'tis rather with a Design to find Faults, than to improve what they may find good in it. If they cannot find a real Fault, they will be sure to make one, and corrupt the best Sense, the most just and exact Expressions, to find Room to exercise their miserable Criticism. But especially if the Author happens to be liable to the Suspicion of Want of Exactness and Care, then they spread all their Sails of Criticism, never endeavour to find out the genuine Sense, but thrust in one of their own, which is generally ten times worse than that which they reject. When this Spirit of Cavilling and finding Fault possesses them, Woe be to the poor Authors that come in the Way, and fall under their Lash: Nothing to be sure will be able to stand before them, they will warp and torture a poor Passage a thousand Ways, to please their Vanity, and gratify their Pedantry. Then no Regard shall be had to the Propriety of Language, the Connexion of the Sense, nor even to the Quantity of Metre, which, being so exact and regular, one would think should be less liable to Mistakes. Of this last I remember a remarkable Instance on a Passage in the Itinerary of *Rutilius Numatianus*, which runs thus:

*Aras Peoniam meruit Medicina per artem,
Factus & Alcides Nobilitate Deus.*

But as the Word *Nobilitate* in the second Verse does not seem to be full enough, and to come up to the
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Merits and Glory of the Hero, *M. le Clerc* has endeavour'd to supply this Defect, by reading *Nobilis arte Deus*; which does not, I conceive, mend the Matter at all. This a learned Man, and a sagacious Critick (as you will judge) does by no means approve, but proposes a Conjecture of his own, which he thinks is more suitable to the Sense of the Place, and the Genius of the Author, by reading *Ferocitate Deus*. Thus, like a true Tinker, he has made two Holes instead of one, and, in the Compass of four Letters, makes a shift to commit two egregious Blunders in the Metre, and then plumes and applauds himself for his wonderful happy Discovery.

'Twould amaze one to think what sad Work these Botchers have made with some of the best Writers, whom they have left, like poor *Deiphobus*, *laceros crudeliter ora*, and so wretchedly mangled and defaced, that if they were to rise out of their Graves, they would not really know their own Works themselves, or at least would be ashamed to own them. So sadly has *Horace* been treated by *Daniel Heinsius* in his Notes and Observations, and the strange Alterations he has made in that Poet, (of which, by the way, 'tis said, there is not one that is really just) that his Edition appears to be quite a new Book, and entirely different from all those that have been publish'd before; nay, even *Terence* himself, that plain, easy, and agreeable Writer, who, one would think, might have come off better, has met with the same hard Measure from *M. Gayer*, a Critick of Note among the *French*, who has taken such unsufferable Liberties with him, made such a Number of needless Alterations and Transpositions in the Text, lopping off, without Mercy, some of the most beautiful Passages, and that out of pure Whim and Fancy, that he justly comes within the Statute of mangling and

defacing, and has given the Poet a fair Action against him, in the Court of *Parnassus*, and the Republick of Letters; nay, the great *Scaliger* himself, who complain'd of this very Thing, and made the Observation I mention'd in the Beginning of my Letter, has not been free from this Temerity himself, and by the wretched Work he has made with *Manilius*, and the many wrong Corrections he has flung into that fine Poem (which, by the Care and Sagacity of Dr. *Bentley*, has been lately publish'd, and restored to its primitive Purity and Brightness) hath plainly shewn how easy it is to find Faults in others, and how hard it is to avoid those very Faults ourselves, and justified the Title of *Præcept Criticus*, which long since was given him by Sir *Henry Savil*. *

But not to lay too heavy a Load upon the Criticks, nor to fling the whole Evil into their Scale, I am sensible the Corruption of Books may be traced much higher, and justly imputed to the Ignorance, Hurry, and Carelessness of the first Copiers of MSS. I say to the Ignorance of Copiers: For these, in the earliest Times, were generally stupid and illiterate Monks, who, tho' they had a great deal of Time and Leisure, yet wanted that sound Learning and Judgment, that Discernment and Sagacity, which are requisite for such a Work. Besides, the Copying of MSS. was a Task imposed upon them by their Superiors, to keep them employed; and it cannot be wonder'd, if, for Want of these Qualifications,

* His Words are: *Julius Scaliger, præcept Criticus, ineptus Philosophus, furiosus Mathematicus, & præterea nihil.* We may be sure that Gentleman had been ill used by *Scaliger*, who would lay furiously about him, deal very freely with his Censurers, and, like a true Critick, spare neither Friend nor Foe, nor any Writer that came in his Way: Since otherwise I am persuaded, so good natured and well bred a Man as Sir *Harry* was, would never have borne so hard on the Character of a learned Man, nor made such severe Reflections upon him.

they,

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they flubber'd over their Works, and often left more Faults in those Papers, than they had when they came into their Hands. In latter Ages it became a Trade and a Livelihood to transcribe MSS. which, before the Invention of Printing, sold very well, and went off at so much a Sheet; and I will leave you, Sir, to judge what could be expected from Men, *qui non Famæ, sed Famæ inserviebant*, who did not work for Reputation, but for Bread; but that they must multiply various Readings and Mistakes, and scatter Abundance of Blunders in the Writings of the Ancients. This is what has been the Case of the very best of Books; nay, even the Scriptures themselves have not escaped such a Fate: Witness the many thousand of various Readings which occur in so small a Volume as the New Testament.

When the learned Dr. Mill, of Oxford, publish'd his curious Edition of those holy Writers, and declared he had found above thirty various Readings in them, this Assertion had a different Effect upon his Readers. To some it gave great Scandal and Offence; to others a secret Joy, and an Opportunity of raising a fresh Battery against the Authority of these holy Writings. Some pious and well-meaning Men, but not so well vers'd in the Nature of MSS. upon this Discovery, cried out, that all was lost, that this would make the sacred Text entirely precarious, and give a deadly Wound to the Christian Revelation. And as its Enemies are never better pleased, than when they can turn the Weapons of the Church against itself, and take an Advantage from any weak and indiscreet Concessions of the Clergy, they did by no means drop, but eagerly catch at this Argument, and urged it with Pomp and Triumph in the Cause of Infidelity.

The late Dr. *Whitby* (a Man of great Learning, but of very little Judgment, as appears by the odd Pieces and strange Notions he publish'd some time before his Death) first began the Cry, and founded the Alarm, by formally declaring, that Dr. *Mill* had taken abundance of Pains, and spent many Years, to render the Text of the New Testament entirely precarious, and to expose the Reformation to the Sneer of the Roman Catholicks, and Religion itself to the Contempt of Infidels.

But a few Reflections will shew, that this was all a false Alarm, a mere Scare-crow and panick Fear; that there was not the least Reason for this Outcry of the Doctor; and that these various Readings, that gave so much Offence, instead of weakening the Authority of the Text, rather serve to confirm and strengthen it; that, in the very Nature of Things, it could not really be otherwise; that, considering the many thousand Copies that have been made of these sacred Books, it was morally impossible but that many various Lectiōns must have crept into the Text, without Providence had stood at the Elbow of every Copyist to guide his Hand, and to direct his Pen, which would have required such a continued Series of Miracles, as no reasonable Person could ever expect or desire. I will venture farther to say, that the different Readings, so much complain'd of, have been of great Use and Advantage to the learned World:

— *Aliquisque malo fuit usus in illo.*

They have been of great Help to Criticks, as they enabled them to publish more exact and correct Editions of the New Testament. This was the Case of *Harry Stephens*, the famous Printer, who, by the Assistance of MSS. the Help of these various Readings, and his own great Learning and
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Sagacity, has so judiciously settled the Text of those holy Writings, that his Edition is now become the Standard to all others, and the Rule to all Nations and Religions in the World. But, lastly, what comes home and full to the Point, and is sufficient to remove the Scruples of pious and religious Men, defeat the Attempts, and dismount the Batteries of the Enemies of Revelation, is, that among the thirty thousand Readings, about which so much Noise and Pother has been made (and I dare say, were there thirty thousand more, the Case would be the very same) not one of these hath yet done the least Harm and Prejudice to Religion; not one single Article of Faith, not one Precept of Morality; has been lost or perverted by these various Lections; not any one new Doctrine has yet been introduced, not one old one lost or destroyed by them. The Stream (thank God) has still run pure and clear, and those holy Writings have come down entirely unsullied to Posterity, and all this, without a continued Series of Miracles to direct the Hand of every Scribe. So that these different Readings, so loudly complain'd of, instead of prejudicing the Authority of the Scripture, as I have observ'd before, have served to strengthen and confirm it. But I can't say this has been the Case of the other Writers; for whether the Copyists took less Liberty with the sacred Authors, and shewed a less Regard to the prophane ones, 'tis certain these last have suffer'd very much by careless and blundering Transcribers. In Process of Time, such a Darkness and Corruption had overspread the best ancient Authors, that it was almost impossible to find the true Sense, or indeed to make any Sense at all of them. The rank Weeds have so over-run the Ground, that the Style, Language, and Sense, were in danger of being entirely lost, had not a Set of learned Men, upon the Revival

of Learning, had Courage enough to stem the Tide of Ignorance, to remedy the Evil, to remove the Rubbish, and restore those valuable Remains of Antiquity to their primitive Lustre and Brightness. This, without doubt, was a troublesome Work, attended with the same Drudgery as the cleansing of *Augeas's Stables*, and it often required more Time and Labour in correcting ancient Writings, than the Authors themselves had taken in composing them at first. This *Erasmus* tells us was his Case, when he revised and published the voluminous Works of St. *Jerom.* *Unum illud* (saith he) *audacter dicam, minoris Hieronymo constituisse libros hos quam nobis restitutos, & paucioribus Vigiliis apud illum natos fuisse, quam apud nos renatos;* * that is, I dare boldly say, that it has cost me more Pains, and more watchful Nights, to review and correct these Works of St. *Jerom*, than it did him when he composed them. In another Place, † to the same Purpose, he saith, *Authorem, ut quisque dignissimus est, ita maxime depravatam habemus; eorum opera factum est, ut in restituendo Hieronymo doctis aliquot plus sudoris impensum sit, quam ipse in scribendo insumpserit;* that is, it is the Fate of the very best Authors, to have been most corrupted in the Text, and this is the Reason that it cost some learned Men more Labour and Sweat in restoring the Works of that Father, than it really did him in composing them at first.

But this did not damp and discourage those Heroes in Literature, who willingly spent the best Part of their Lives, and sacrificed their Ease and Pleasure, to accomplish a Work so noble, and so useful to Mankind. Thus *Nicholas Heinsius* employed no less than 30 Years in revising *Virgil*, and rectifying the Text.

* Vide *Erasmi Prefationem in Hieron.*

† Vide St. *Hieron.* Vol. I. p. 149. Edit. Froben.

With

With equal Success he spent a great deal of Time upon *Ovid* and *Claudian*, both which he has restored to their original Brightness. For this, those learned Men spared no Pains, but, as I said before, denied themselves their Rest, lest Sleep should break in upon their Work, and interrupt their Labours. 'Tis reported of a Man of great Learning, that he used to fasten a Bell to one of his Feet, to keep himself awake, when he was inclined to doze. The great *Salmasius* was so intent upon these Studies in the Library at *Heidelberg*, that he allowed himself but one Night in three to take Refreshment and Rest. But no one went farther in this Point than the famous *Causabon*, who used to pour Vinegar into his Eyes to keep himself still awake by the Pain and Smart of that Liquor.

Thus they proceeded at first with great Success, in hopes of scattering the Darknefs, and getting the better of Error and Ignorance; but they unhappily fell into the same Misfortune, which has so often defeated the best and noblest Designs, and instead of uniting their Labours, fell out among themselves, and demolished the Fabrick, before it was compleated. This (which one would have thought might have render'd them more cautious, and hindered them from splitting upon that Rock) had been the very Case of the ancient Philosophers, who after the Deaths of *Socrates* and *Plato*, their Masters, crumbled into several Sects, fell together by the Ears, and spending their Lives in confuting each other, lost the proper Scent which they should have gone upon, and missed their great and noble End, the Search into Wisdom, and the Works of Nature. But it must be said to the Honour of the Philosophers, that they proceeded with greater Decorum, and managed their Disputes with more Coolness and Moderation, than the Criticks: For these kept within no Bounds of

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Decency, gave one another hard Names, and Porters Language, and ran into such Excesses, as were unworthy of Men of Learning and a liberal Education, which should have soften'd their Tempers, and polish'd their Manners; since, as the Poet observes :

————— *Ingenuas didicisse fideliter Artes,
Emoluit mores, nec finit esse feros.* Ovid.

'Tis really diverting to see how warmly they disputed about the Meaning of ancient Words,* about which they shew'd the same Concern, as if they were the Words of a Will, and their whole Estate and Happiness were at Stake; how they spent their whole Lives in observing Comma's, inverted Letters, and such Trifles in Criticism, with the same Heat and Fierceness as if the Happiness of Families, the Revolutions of States, and the Fates of Empires depended on such trifling Observations. The first who signaliz'd himself for this rough and unhandsome Manner, was the famous *Scaliger*, who, to give him his Due, was a Person of immense Knowledge, and had so much improved the Art of Criticism, that he gain'd the Title of *inexpugnabilis*, or Prince of the Critics. To maintain this vain Title, this imaginary Dignity, he laid furiously about him, spared neither Friend nor Foe, but with the greatest Freedom bestowed his hard Names and abusive Language upon all the great Men of his Time, *Erasmus* among the rest felt the Smart of his Lash, and the Effects of his excessive Railing: He gave him the civil Names of Ass, Fool, stupid Wretch, and ignorant Blockhead; and lastly he called him downright Son of a Whore, declaring seriously at the same Time, that he had heard something of it before, but because he was not sure of the Truth

* See the Works of the late Duke of Buckingham.

of it, he could not hazard the Credit of his former Criticisms, by mixing false and uncertain Facts with them. All which Abuses that wise Man received with Calmness and Moderation, and treated with the just Scorn and Contempt they deserved. So fond was *Scaliger* of his Criticisms, and so careful not to lose the Credit of them, that, tho' he was inform'd that *Cardan* had corrected many Faults in his Book *de subtilitate scientiarum*, he resolv'd not to read that Edition, lest he should be obliged to retract the Censures and Invectives that he had published against him. But this haughty Critick* met with his Match at last, and the Wolf of the *Herrynian* Forest foil'd him at his own Weapons, used him as he deserved, and worried him as he had done others before. The Person I mean, was the dreadful *Scioppius*, the Terror and Scourge of all the Writers of his Time. Who can without Indignation see the rude-insolent Manner, with which he has attacked the Men of greatest Reputation of his Age, as *Thuanus*, *Scaliger*, *Kassius*, *Strada*, and the whole Society of the *Jesuits*, which he was once a Member of himself.† To compleat the whole, he had, before he died, collected a heap of all the Rubbish he could rake up, which he call'd his *Κορπίφορον*, or his Dung-cart, with which he design'd to infect the whole Republick of Letters.

But in the Name of Sense and Reason, what, after all, were these weighty Matters which, to the Scandal of Learning, so divided Men of Letters, sowed these Seeds of Disoord among them; and rais'd

*Hos Motus animorum, atque hec Certamina
Tanta?*

* Vide *Theiffier's Eluges de M. Du Thou*. Vol. the 1st. Page 36.

† Vide *Baillet's Jugemens de Scavans*. Vol. I. Page 36.

Why, they were often but mere Quibbles, and Trifles; the Alteration of one Word, the Displacing of one poor Syllable, were enough to kindle the most dreadful War. Nay, even one single Letter has rais'd a most cruel Feud among the Criticks, and broke out into the most fierce and violent Effects. Witness the ridiculous Dispute between *Manutius* and *Lambin* upon this weighty Point, whether the Word *consumptum* was to be writ with a *p* or without one? *Manutius* warmly maintain'd the Affirmative, *Lambin* with as much Zeal stood up for the Negative. But after many Disputes, and very ill Language between the two Champions, *Manutius* having luckily found an old Stone, a Piece of an ancient Inscription, where the Word was written with a *p*, in a great Passion flung it at *Lambin's* Head, bruised his Face, and broke his Nose with it. Sometimes a trifling silly Grammar Rule has kindled such a Fire as could hardly be ever extinguished. Such was the Contest between *Crusius* and *Frischlinus*, two Grammarians, who kept within no Bounds of Civility and Moderation; the first gave his Antagonist the genteel Names of Rogue, Rascal, and good for nothing Wretch; the last, who was resolved not to be in his Debt, returned these with Interest, and called the other a stupid Wretch, a Hog, a Bear, a Cuckold, and Father of Cuckolds. But why all this Rage and Fury, why all this Porters Language? You'll think, Sir, it was about a Matter of great Consequence. Not at all, the grand Affair was, that *Crusius* had referred to the fourth Rule of Syntax of the Verbs, that which could only belong to the Syntax of the Nouns.

But these Enmities and Jars were hardly cool and subsided, when *Frischlinus*, not approving of the Grammars that were used in his Time, composed another for the Use of his own Scholars, and the better

better to set it off, and recommend it to the World, he published an insulting Piece, which he called the *Curry-comb*, which he said was to curry and rub down all the other Grammarians. Nettled at this, *Crusius* replied with another Work full as severe, which he called the *Counter-curry-comb**; and this raised such a cruel War between them, that 'tis said one of them killed himself for Grief †. Such sad Effects have been produced by the Spirit of Wrangling and Criticism. I shall add but a few Instances more, and then take Leave of the melancholy Subject. Thus *Francis Robortel*, having made some critical Remarks on the Works of *Egnatius*, they were so resented by this last, that many Years afterwards, when he was grown old, meeting with his Enemy in the Streets at *Venice*, he drew his Dagger upon him, to be revenged of his Criticisms, and gave him such a Wound, as very near cost him his Life. So fierce was the Contest between *Hannibal Caro* and *Castelvetro*, that it passed also, *ad verbera*, from hard Words to hard Blows. The last of these was soundly thresh'd in the Squabble; and, for fear of worse Usage, was forced to fly his Country, to wander for some Years a Vagabond abroad; and not to return Home, till he heard of the Death of his Enemy ‡. Every Body knows that thro' the Force of this *Odium Criticum*, but under Pretence of revenging the Cause of *Aristotle*, whose Writings had been censured by *Ramus*, *Charpentier* caused that great Man to be assassinated in the Massacre at *Paris*; and that *Denys Lambin*, upon the same Ac-

* See *Bailet's Jugemens des Savans*, & *Theissier's Eloges de Du Thou*.

† I know Mr. *La Monoye*, in his Notes upon *Bailet*, denies this Fact; and saith, "That *Frischlinus* having, for some Faults he had committed, been cast into Prison, and attempting to escape out of it, broke his Neck, and miserably perished by the Fall."

‡ See *Elogies of Thuanus*, Vol. II. p. 72.

count,

count, and fearing the same Usage, died about a Month afterwards with Grief*. To give but one Instance more; 'tis affirmed, that *John Malletus* was assassinated by the Children of *George of Trebizond*, and that for no other Cause, but that he had censur'd the Writings of their Father; and marked the Faults and Mistakes he had made in his Translation of, and his Remarks upon the *Almagest* of *Ptolemy*. These cruel Jars and Feuds, this fierce and implacable Hatred among the Criticks gave great Offence to cool and moderate Men, and among others drew this Complaint from *Ludovicus Vives*, a considerable Writer in his Time, that it was a Shame and Scandal to Learning, to see that Rogues and Thieves, Panders and Bawds, lived in greater Union and stricter Friendship, than the Men of Letters did among themselves. *Nonne Turpissimum* (saith he) *Latrones & Lenones majore pace & consensione vivere inter se. quàm literatos*. This also gave such a Disgust to another ingenious Man, and a Writer of some Figure, that he used to beg † of God in his Prayers, to remove him out of the World, that he might behold his Glory, and enjoy the Happiness of Heaven, and at the same Time be delivered from the Malice and Persecutions of the Criticks and Grammarians. And lastly, this gave such an Offence to *David Pareus*, that he charged his Son, upon his Death-bed, never to concern himself with Criticism, because he was sure none but the Devil could be the Author of

* See *Bailliet's Jugemens*, &c. Vol. I. p. 36.

† The Prayer of the famous Dr. *Barrow* is of a different Nature, among whose Papers was found a kind of Rapture after his Death, in which he beg'd of God to remove him out of the World, that he might behold his Glory in its full Brightness, and arrive to a complete Knowledge of the Mathematicks, without the Drudgery of so many odious but necessary Consequences, in order to arrive at the Truth.

such

such a wretched Art, and cursed Erudition; an Art which kindled such perpetual Quarrels, and broke in upon Friendship, Humanity, and even upon the strictest Ties of Affinity and Blood; which last has indeed too often been the Case. This bred such a Hatred and Jealousy between the *Pithei*, two learned Brothers, that they were perpetually jarring and quarrelling, stealing one anothers Papers, pilfering each other's Remarks, and publishing them as their own. Even the great *Scaliger* himself, who had laid about him with so much Fury, and never spared any one that came in his Way, found a severe Critick in his Son *Joseph* after his Death; for he accused him of Ignorance of the *Greek* Poetry: "My Father. (said he) had no great Knowledge of the Poetry of the *Greeks*, and therefore no great Strefs can be laid upon the Judgments he had pass'd upon the Poets of that Nation." † But nothing came up to the Ingratitude of the younger *Duberdier* to his Father, who had commended and praised him for his ingenious Miscellany Poems; for which, after his Death, he made him this ungracious Return: "My Father (saith he, in his *Bibliotheca Gesneri*) has been guilty of Abundance of Faults and Mistakes:" In another Place, "My Father has here bestowed much Labour and Pains, but has shewn very little Industry and Judgment." These Reflections he was desired by his Friends and Relations to suppress; but nothing could prevail upon him to retract his Criticisms, and to leave them out of his Works. For such is the Nature of a true Critick, that he will part with his Wife, his Children, or any Thing that is never so dear to him, rather than lose a beloved Remark and a favourite Criticism. This natural Fondness occasion'd the heavy Complaints of

† *V. Scaligerana*, p. 165. under the Word *museus*.

Gifanius against *Scioppius*, and the bitter Invectives which he wrote against him. The Matter in short was this, *Scioppius* had a great Mind to see the Notes which the other had writ upon *Symmachus*, by reason of a Work he was about to publish. This *Gifanius* flatly refused, telling him that he might as well have ask'd him for the Use of his Wife; and that he would as soon part with one as the other. But *Scioppius* having found Means to get a Sight of that Book, and made use of it in a Piece he gave to the Publick, this caused a Breach and long Disputes between them, wherein hard Names and Reproaches were not spared. *Gifanius* complain'd of his Misfortune in having harboured an Harpy and domestick Thief in his House, who had rob'd him of his *Symmachus*. Just such a Quarrel happened between two learned Men with as much Heat, and as little Reason, about a Passage in the Annals of *Tacitus*, where the Reading in the MSS. and printed Books stood thus, *gnarum id Cesari*, which made no Manner of Sense, and had no Connection with the Text. This *Murtius* perceived, and judiciously alter'd into *gnarum id Cesari*, i. e. this was known to *Cesar*; which Discovery he was as fond of as if it had been his own Child. But *Lipsius* having occasionally made the same Remark, the other, nettled at this, fell foul upon him, and accused him of stealing his Emendation; as if he had rob'd him of a very precious and valuable Jewel, or, as if it was not possible, after all, that two learned Men might hit upon the same Thought, and make the same Correction, which seems plain and obvious enough. But nothing could pacify the *genus irritabile criticorum*, and they never were heartily Friends afterwards. But the greatest Instance of Fondness for a favourite Criticism was that of poor *Skinkel*, who was executed for

for his Religion in the Duke of *Alva's* Persecution at *Delph* in *Holland*; and who, when he was going to be hang'd; could not help thinking of a darling Emendation he had made in *Seneca*, and recommending it as a valuable Legacy to his Friends. This *Skinkel* was a Man of Letters, who got a Livelihood by copying and publishing Manuscripts. But having been accused of holding some of the new Opinions of the Protestants, he was condemn'd to Death by the Magistrates of *Delph*; this he suffered with amazing Courage and Constancy, and shew'd so little Fear and Concern, that two or three Hours before his Execution, he compos'd some hundred *Latin* Verses, which he dedicated to two of his Friends *Peter Forrestus* of *Almaer*, and *Cornelius Verkeyden* of *Leyden*. *Adrian Junius* relates, that just as he was going to suffer Death, he entertained him with a Remark he had made upon the forty-second Verse of *Seneca's* Tragedy of *Othavia*, where, he affirmed, the true Reading was *Thamasis* and not *Thymais*, as it stands in all the Editions of that Poet. This he protested was a just Emendation, and desired him, the first Opportunity he had, to communicate it to the World. So he went off like a true Critick, with the Satisfaction of having made a just Remark upon a *Roman* Poet*.

But this fierce Spirit of Criticism, besides the Ill-blood it has rais'd, besides the Jars and Quarrels it has made, and the Disreputation it has brought upon Learned Men, has been attended with another bad Consequence, by checking great Designs, suppressing some useful and excellent Works, and discouraging some modest but worthy Men from appearing in Print, for Fear of falling under the Lash and Censure of the Criticks, which seems

* See *Girard Brandt's* History of the Reformation of the Netherlands.

to be a Kind of Tax that all Writers owe to the Publick. I can remember but two Exceptions to this general Rule; the first is, the famous Mathematician *Bachelier*, who, 'tis said, was so cautious and exact in what he published, that he never committed a Fault, nor ever made any Mistake, that could give a Handle to the Criticks, and expose him to their Censure. The other Instance is that of a very learned Man in our Days, the illustrious Baron *Spaenheim*, Minister of State to the late King of *Prussia*, and his Ambassador * to several Courts of *Europe*. 'Tis hard to judge whether this great Man gain'd more Honour and Reputation by his Skill in political Affairs, and the many Negotiations he went honourably through, or by his extensive and universal Learning; and in short, whether he made a nobler Figure in the State or the Republick of Letters. 'Tis amazing to think how a Person that had lived all his Time in the Noise and Hurry of Courts, and had the Interests of so many Princes and Nations in his Head, could find so much Time to study, and to compose the many learned Pieces which he gave to the World. But, what is still more surprising, is, that his Writings never were censured by any Author whatsoever, which yet has been the Fate of the best and most judicious Writers: *Stalger* and *Erasmus*, those great Lights in Literature, nay even *Homer* and *Virgil* themselves, have paid their Forfeit, submitted to the Tax, and have been severely handled by the Pens of the Criticks; but the Writings of Mr. *Spaenheim* † have had the good Luck to escape, and still to have the Esteem and Approbation of the World, which I can only ascribe to his great Politicks and good Breeding, to the Sweetness of his Temper, the

* His last Embassy was in England, where he died, in London.

† Vide *Theissler's Eloges de M. Du Thou*, Vol. IV. p. 42.

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Justice of his Judgment, and the great Care he took not to suffer any Thing, but what was entirely finished, to go out of his Hands.

You may perhaps wonder, I have yet made no mention of the famous Dr. Bentley, the Honour of his Age, and the Glory of his Country, who by his wonderful Sagacity and Discernment, *his felix audacia*, and, if I may so say, the *mens divinator*, which are so very necessary for a judicious Critick, has exceeded all the learned Men in this Way, that ever went before him; and by his noble Performances upon *Horace*, *Terence*, and lately upon *Manilius*, has as much outdone the *Scaligers*, the *Salmanni*, and the *Cassidors*, those Heroes in Literature, as they surpassed the Schoolboys and Freshmen of their Time; but who has been thought not always to have kept his Temper, but to have given a little too much into the Heats and Excesses of his Brethren the Criticks.—I own it: But, Sir, if you consider the sad stupid People he had to deal with, the many Provocations he received, and withall the great Service he has done to the Republic of Letters, and will bring these into the other Scale, I hope you will be inclined to draw a favourable Vent over these *Nevi*, these Flaws and human Frailties, and on some Occasions will allow the Doctor

Gnæstam meritis fumera superbam.

I beg Pardon for this Digression, it being a Piece of Justice I could not refuse to a learned Man and a Master.

Memor astæ non alio rege pueritiæ mutataque togæ.

I have now done with the Remarks I designed upon Criticism and the Criticks, where I have endeavoured

voured to account for the Faults and Corruptions that had crept into the Writings of the Ancients, the Steps that have been made to correct and set them right, and the Pains which Criticks have taken to remove that Rubbish, to clear the Ground of Weeds, and to restore the true Sense and Reading of those valuable Remains of Antiquity, and to show, at the same Time, the unhappy Jars and Differences they have been guilty of, to the eternal Scandal of Learning and polite Literature.

And now, Sir, after this frightful Picture, this dismal Account I have given you of the Criticks, you may perhaps wonder that I should offer to set up for one myself. But I will assure you that I shall propose my Thoughts with all the Modesty I can; shall lay no manner of Stress upon them, and without relying in the least upon my own Judgment, will entirely submit to be determined by yours. What chiefly engaged me to send you these following trifling Remarks, is, that they are upon an Author for whom I know you have a very great Esteem, and *nocturnæ versæque, manu versæque æternæ*, I mean *Virgil*, who I confess is at present much my Taste. *Horace*, *Quintus*, and *Catullus*, were formerly the Pleasure and Entertainment of my Youth, to enliven my Solitude, to add to the Pleasure of my Garden, and to make me with Pleasure *latum silvas inter capere salubres*. But now, I must own, my Thoughts have taken another turn, and *Virgil* and *Tully* are become the Delight of my riper Years; the last especially, who when my Teeth have been set on Edge, and my Stomach turn'd by the loathsome and discouraging Description *Juvenal* has given of Old Age) sets me right again, makes me to be almost in love with Years, and endeavour to learn the Art which is recommended by a great Divine * of our

* Dr. Tillotson.

Church, and which so very few know how to practise, I mean, decently, to grow old. The first of my Conjectures (for I will not presume to give them another Name) but will only offer them to you as such, is upon the last Verse of *Men's* third Pastoral, which you know, Sir, contains a fine Landkip, an agreeable rural Scene, and an entertaining Description of two Shepherds contending for the Prize of Poetry and Musick; who seeing the Shepherd *Palamon*, their Neighbour, accidentally passing by, desire him to give all the Attention he can to a Matter of so great Consequence, and agree to make him the Judge of their weighty Contest. When the Debate was over, the Umpire, unwilling to oblige either of them, declares it was not in his Power to decide so weighty a Controversy, that they both of them equally deserved the Prize, as did all who, like them, *amores aut melius dulces, aut experitur amatores*—who should fear the Happiness of their Loves; or, who had proved unhappy in them. Now the Difficulty in this Passage, I conceive, lies in these Words, *amores aut melius dulces*, I or should fear or mistrust the Happiness of his Love, or, which is a more literal Version, should be afraid of being happy in his Passion. If this last was the Case of *Menalcas*, he was, I dare say, the first Shepherd that ever had such a Fear, and the last that will have it. Since the Desire of being happy in Love is as natural as the Love itself, I know, Sir, what the Commentators, who are never at a Loss to defend an old Reading, they have long been accustomed to, have said upon this Subject. *Romeo* thinks, the Meaning is, whosoever shall mistrust his Happiness in Love. To support this Sense, he quotes these two Verses.

Q

Quid

Quid prodest, &c. —

*Ab! what avails it me, my Love's Delight,
To call you mine, when absent from my Sight?
I hold the Nets, when you pursue the Prey,
And must not share the Danger of the Day.*

MR. DRYDEN.

Which I conceive does by no Means come up to the Point he would prove, since the Words are only a moving Complaint of the Lover, that he had not enough of the Company of his Love, and could not share the Honour and Danger of running down the wild Boar. *Servius*, I own, quotes another Passage in Favour of this Sense, which, in my Opinion, is still more out of the Way, and less to the Purpose ;

*The Kids with Pleasure browse the bushy Plain,
The Showers are grateful to the swelling Grain,
But more than all the World my Love to me.* ib.

Now, Sir, I will appeal to any one, whether in these Lines there appears the least Sign of a Person who mistrusts his Love, and is afraid of being unhappy in it, but rather of one that thinks himself very happy. The same may be said of all the Passages where *Menalcas* speaks of his Passion, all of them run in the same Strain. To save you the Trouble of looking out these Places, I have collected them myself, and shall likewise give you them in Mr. *Dryden's* elegant Translation of *Virgil*.

*But fair Amyntas comes unask'd to me,
And offers Love, and sits upon my Knee,
Not Delia to my Dogs is known so well as he.*

ver. 100.

Ten

Ten ruddy Wildings in the Woods I found,
And stood on Tiptoes reaching from the Ground;
I sent Amyntas all my present Store,
And will to-morrow send as many more. 107
Ah, what avails me! &c. See above.

Lastly, he saith,

With Phillis I am more in Grace than yet,
Her Sorrow did my parting Steps pursue;
Adieu, my Dear, she said, a long Adieu. 121

Now, Sir, I desire you to tell me whether, in all these Lines I have quoted, you can find the least Mark or Hint of a Shepherd that fears to be cross'd in Love, and whether they are not rather the Language of one who all along thinks himself fortunate?

To set this in a clearer Light, I will only insist upon two Passages, wherein one of these Disputants compares his unhappy Love to all that is most prejudicial and grievous, and the other his happy Passion to all that is sweet, delightful, and agreeable:

DAM. The nightly Wolf is baneful to the Fold,
Storms to the Wheat, to Buds the bitter Cold;
But from my frowning Fair more Ills I find,
Than from the Wolves, the Storms, and Winter-Wind.

The other Passage I have quoted above runs thus:

MEN. The Kids with Pleasure browse, &c.

These two Places, I conceive, may serve to clear up this Matter, especially if we consider the Nature of the *Amicean* Verses, or what *Virgil* calls, in

this Place, *alterna Carmina*, * which was, that the last Stanza in a Dialogue was so reply, and make a Contrast or Opposition to that which went immediately before.

Now supposing (according to the Sense of these learned Men) that one of the Shepherds have shews a Mistrust of his Love, and the other complains of the Cruelty of his Mistress, I beg to know, where is that direct Opposition which you may observe runs through all the other Lines of this Shepherd's Dialogue; whereas, placing it in the Light I propose, allowing that one of the Swaiths boasts of his Happiness in Love, and the other bewails his being cross'd in his Passion, this, you'll own, would make a perfect Opposition, and remove the Difficulty, if another Reading could be found to supply the Place of *metuit*, on which the Stress of my Objection lies: And this, I conceive, may be done with a great deal of Ease, by the Alteration of a single Letter, and reading *meruit* instead of *metuit*, and then the Passage will run thus—

Amores aut meruit dulces, aut experietur amarus.

What I believe is, that some blundering Transcriber wrote at first *metuit* for *meruit*, a Mistake that might very easily be made, and that another Copyist afterwards, finding that *metuit* would not agree with *experietur* that follows, which is in the Future Tense, read it *metuit*, which has since stood in all the Editions of *Virgil*. I shall not spend much Time to shew, that in the best and purest Latin Writers, the Verb *mereo* signifies to obtain, or to be Master of any thing; but will only give two or three Instances of it. Thus, a Man saith to his Mistress in *Plautus*, *Neque ut in perdam*

* *Alternis dicetis: amant alterna Camæna.* Ec. III. ver. 59.

mercam

mercam, *Velim arsitias mihi*, i. e. I would not lose
 what I could gain all the Riches of the Gods.
 Another saith, *Quam quidem non ut exercem alterum*
tantum auri non meream, i. e. I would not gain
 never so much Gold, to lose the Pleasure of plaguing
 and tormenting him. Lastly, Horace, speaking of
 a well-written Book, saith, it would bring great
 Profit to the Book-sellers. *Hic meret * Ara liber*
facundo.

Admitting then the Reading I propose, the
 Sense of this Passage will plainly be this—'Tis
 not in my Power to decide so weighty a Contro-
 versy between you, you both richly deserve the
 Prize, and all that, like you, *Menalcas*, have been
 happy in their Passions, or, like you, *Dametas*,
 have been unfortunate in their Loves,—which you
 see makes a compleat Sense, and forms that just
 Contrast which the Nature of the Verse requires.

Mr. Dryden, according to his Custom, has given
 us a fine Paraphrase of this Passage, rather than a
 just and exact Translation. His Words are these:

So nice a Difference in your Singing lies,
That both have won, or both deserve the Prize.
Rest equal happy both; and all who prove
The bitter Sweets or pleasing Pains of Love.

I call this a Paraphrase, nor can I give it any other
 Name, since I believe nobody will think that *dul-
 cer amores* can ever signify the pleasing Pains, nor
amarum amores the bitter Sweets of Love. But this
 is too often the Practice of that Gentleman, who,
 by the Brightness of his Fancy, and the Beauty of
 his Versification, dazzles the Eyes of his Readers,
 and rather chooses to please and entertain them, than
 to let them into the true Meaning of the Author he
 translates.

* *Horat. de Arte Poetica. Ver. 345.*

To

To conclude; I beg, Sir, you would for awhile lay aside the Prejudice you may have conceived for the old Reading, to which you have so long been used, and tell me whether this, which I now propose, does not form an exact Contrast, and make a Sense agreeable to the Judgment of *Virgil*, and to the Nature of the alternate Verse, which runs through the whole Poem.

My next Conjecture is on the 7th Verse of the 4th Book of the *Georgicks*, where the Poet declares he is going to sing of Bees, and of Honey's celestial Gifts; to speak of the Manners, Arts, Labours, and Studies of that industrious little People; and to describe their Generals, the Quarrels and Wars they wage among themselves: a Work, he saith, which may seem slight and inconsiderable, but whose Glory is not small, if the unkind and adverse Gods, as 'tis generally understood, will but permit, and *Apollo* graciously answer the Poet's Call:

*In tenui labor est at tenuis non gloria, si quam
Numina læva sinunt, auditque vocatus Apollo.*

Now the Difficulty which I conceive attends this Passage, and which I should be glad to remove, is in the Epithet *læva*, which seems somewhat oddly here to be applied to the Gods. This is what has pretty much divided the Commentators, some of whom are, "*Frontibus adversis pugnautes*," directly opposite in their Opinions. *Servius*, *Philargius*, and *Erythraeus*, very considerable Writers upon *Virgil*, understand by it the kind and favourable Gods, because the Omens and Calls from Heaven, which came from the left Hand, were look'd upon as such; and this they prove by a Passage in *Virgil*, who, speaking of a favourable Omen, saith, it thunder'd toward the left, *intonus Iovem*.

The

THE last of these saith *Virgil*, spoke according to the Doctrine of the *Augurs*, who esteem'd the Omens from the left to be favourable among the *Romans*, tho' by the *Greeks* they were thought to be just the reverse. * If indeed the Word instead of *numina* had been *omina*, there might have been some Shadow for this Sense; but to apply it to *numina*, seems to be too much forced and strain'd. *Ræus*, on the other side, is of a direct contrary Opinion, and thinks the Word signifies unkind and adverse Deities, for which he quotes a Passage of *A. Gellius*, who saith, that, among the Gods, there were some whose Ill-will inclined them to hurt, and do all the Mischief they could to Mankind; and therefore in their Prayers they used to avert and deprecate their Anger. But supposing this Notion to be true, that some Deities did delight in the Misery and Sufferings of Men, which, by the way, seems to border upon Impiety, and to be entirely unworthy of the Gods: But granting, I say, the Notion of that Writer to be true, what, in the Name of Reason, have these *numina læva*, these adverse and unkind Deities to do in this Place? I mean in a poetical Invocation, which can only relate to *Hpollo* and the *Muses*, who must of Necessity be meant here, as presiding over Verse; and who are so far from being ill-natur'd Deities, that they are always ready to favour and hear the Poets Prayers, when they call upon them. I fancy, Sir, by this time, you may think that there is some Weight in the Objection I make, and may desire to see it fairly removed. This, I conceive, may be done with a great deal of Ease, by again making the small Alteration of one single Letter, and, instead of *numina læva*, reading *numina læta*. What

* *Ex disciplina Augurum, quibus inter Romanos læva Auguria erant sœpe.* See *Plutarchus in Iulium*.

seems

seems to favour this is the latter Part of the Verse, *Auditque vocatus Apollo*, which implies the Readiness of that God to hear the Poets Prayers. I will not here produce many Instances of the Propriety of this Epithet; but shall only give you the Words of *Faber*, in his late *Latin Dictionary*, which I take to be one of the best and most judicious Performances of this kind. "*Lætus*, saith he, *idem* "*quod propitius; sic læti Dii sunt propitii, omina* "*& ex laeta, quæ secunda: contra tristes irati apud* "*Propertium. Sic lætus Mercurius propitius, bono* "*publico lubens & lætificans suos cives.*" Nay, *Virgil* himself has applied the same Word to *Apollo*, to signify propitious and favourable, at the 394th Verse of the 12th Book of the *Æneis*, where, speaking of *Japis*, Physician to *Æneas*, he saith,

Ipse suas Artes, sua Munera lætus Apollo
Augurium, Cytharamque dabat, celeresque sagittas.

I believe Mr. *Dryden* saw the Oddness of this Epithet, and perceived how awkwardly adverse and ill-natur'd Gods would sound in his Verse, for he passeth it over *sicco Pede*, and cutting the Knot which he could not untie, he thus translates the Passage before us:

Slight is the Subject, but the Praise not small,
If Heav'n assist, and Pheebus bear my Call.

Dryden, Lib. Georg. IV. v. 8.

You will perhaps say, Sir, that the Word *laetus* here seems to favour the Sense which *Rueus* has put upon it, and the Reading of *læta*, which I except against. To which I shall reply, 1st, That as the three learned Men I have quoted above, *Servius*, *Philargyrius*, and *Erythraeus*, have taken no Notice of this Objection, 'tis plain they thought there

was

was no manner of Weight in it. Besides, if we take the Word *permut* to signify *permut*, which I believe it will naturally do, and translate the Words thus,

If the kind Gods permut, and Phoebus bears the Call,

this will make a clean Sense, remove all Difficulty, and acquit the Poet of the Absurdity of bringing adverse Gods into a Place where they never can stand with a good Grace, I mean in the Invocation of a Poet. Lastly, it may perhaps be said, that the Epithet, which I object against, has great Antiquity of its Side, and is as old as *A. Gellius* himself, who lived in the 2d Century, under the Emperor *Adrian*. I allow it. But then at the same time I hope, Sir, you will own, that the Antiquity of an Error can by no means be a just Excuse for it. I could give you many Instances of Faults and Blemishes of this kind, which have long pass'd upon the World, and for some hundred Years, have kept their Ground in the best ancient Writers; but at last have been happily detected, and slung out of the Text. But, for fear of being tedious, I shall single out only two, that I may do Justice to a very great Critick, and at the same time throw in something curious here, to give a little Life to these Remarks of mine, which, I fear, begin to run but dull and heavy upon your Hands. The first is in the 4th Pastoral of *Virgil*, where the Poet, describing the Wonders that were to happen upon the Birth of *Pollio's* Son, when the *Saturnian* Days and the Golden Age should return, and *Astræa* the Goddess of Justice, after a long and tedious Absence, should visit the Earth again,

Jam redit & Virgo, redeunt Saturnia regna,

adds, among other Things, that the Wool of the Sheep would then no more need to be dy'd, but the Lambs would be ring'd with *Sandyx* or Purple, whilst they were feeding upon it;

Sponsæ sua Sandyx pascentes vestiet Agnæ:

I say, whilst they were feeding upon it, otherwise the Word *pascentes* would be altogether redundant, and have nothing to do here: But then it happens unluckily, that the *Sandyx* was neither an Herb, Root, nor Plant, but a certain Mineral, composed of Corusc and Ruddle, which, mixed together, made the best and brightest orient Purple, with which they used to dye their Wool and Cloth, and which the Lambs could not possibly graze and feed upon; and yet this absurd Reading of *pascentes* was, as ancient as *Pliny* the Elder: For when he had described the *Sandyx*, and shew'd it to be a Mineral, he takes notice of this Verse in *Virgil*, and seems to mention it as a Mistake in that Writer: Tho' (saith he) I observe that *Virgil* took *Sandyx* in that Verse to be an Herb, "*Quamquam animadverto Virgilium misisse Sandyxem esse Herbam in illo Versu Sponsæ suæ, &c.*" "*Plin. Hist. Nat. L. 35. C. 23.*" Some learned Men, concern'd for the Honour of the Poet, and to screen him from such a Mistake, have imagin'd an Herb of the same Name in *Nubibus*, which they thought might have the same Effect in colouring as the Mineral itself. But as this is all *gratissimum*, and not mention'd by any of the ancient Herbalists, no great Stress can justly be laid upon it. The judicious Dr. *Bentley*, with his usual Sagacity, has perceived the Difficulty, and fairly removed

removed it, and that by the Change of only one single Letter, and instead of *Pascentes* reading *Nascentes*, i. e. that the Lambs would be year'd and come into the World with this very Colour upon their Wool. This small Alteration, you see, clears up the Matter, does Justice to the Poet, and fairly acquits him of committing a pretty great Mistake in point of Natural History.

My other Instance of a wrong Reading, and of a very long Standing too, is at the 65th Verse of *Horace's* Art of Poetry, where that Poet in the Compliment he makes to *Augustus* for his draining the *lacus Fomptina*, now *Lago d'offentes* (a Work which had been before designed by *Julius Caesar*, but effected by his Successor, and which brought great Riches and Advantage to all the Country round about) expresses himself thus,

—Sterilisque prius Palus, aptaque Remis
Vicinas urbes alit & grave sensit aratrum.

Now the Difficulty lies in the last Syllable of the Word *Palus*, which, in all the *Latin* Writers but *Horace*, is always made long, as the *us* in *Virtus*, and the *us* in *Salus*; and yet this false Reading, 'tis certain, has kept its Ground for above 1000 Years. It has been observed as a Singularity by *Servius* upon *Virgil*, by the venerable *Bede de Metris*, and by *Prisidan* the Grammarian, who lived about the Middle of the 5th Century; who all agree that this is the only Place in all the ancient Writers, where that Syllable has been made short. 'Tis really diverting to see how the Criticks have rack'd their Brains, and what Pains they have taken to excuse this seeming Blemish and false Quantity in *Horace*. But for this I shall refer you to the Notes of *Dr. Bentley* upon the Place, who has exposed their Nonsense, display'd their Ignorance, struck on the

true

true Reading, made the Passage whole, and that, as I said before, without the Change of one single Letter, but by a very easy Transposition of the Words, and reading the Verse thus,

Sterilisque pelus prius aptaque Remis—

which fairly acquits *Horace* of any Ignorance in Metre, and taking, without any manner of Reason, a Liberty which no *Latin* Writer ever did before him. These Instances, I hope, Sir, will satisfy you that the long standing of an Error is by no means a proper Justification of it, since (as *St. Cyprian* justly observes*) *Consuetudo sine Veritate Velut Erroris est.* The way to proceed in such a Case, is to endeavour to correct the Fault, and if it cannot be fairly done, then, without Mercy, to cut it out of the Text.

I could produce more Passages in this Writer, which are as justly liable to Exception as these; which will not be surprising, if we consider the great Faultiness of the Copies of *Virgil*, and that, as a late ingenious Writer observed,† it is not only since the Invention of the Press——— that the Works of that excellent Poet have been corrupted by the Boldness and Ignorance of the Editors. No! the like Corruptions are of an older Date, as it has been observed by some judicious Criticks. This will not appear very strange, if we consider what Veneration was ever paid to *Virgil's* Poems, how many Hands they went through of learned as well as ignorant People, how many 100 times they have been copied, and by Consequence mangled by Transcribers: Can we reflect upon this, and suppose *Virgil's* Text to have remain'd uncorrupt, and not rather to have suffered many great and very

* *Cypriani Epistola*, Ep. 74. Edit. Rigultii, Paris.

† Vindication of Dr. *Asterbury* in his Character of *Tapis*.

material Alterations: The more they were examin'd, read, and transcribed, the more they were adulterated and contaminated: This being, as *Erasmus* has observ'd, the Fate of the best of Books. This is the Reason of the great Variety of corrupt Readings, observ'd by the Criticks, in the MSS. of that Author, and which cost them so much Pains and Labour to correct. If it is so, what must we think of *Homer*, the most ancient Poet that we have, and so much admired by all Nations; so that I will venture to say, that *Homer* among the *Greeks*, and *Virgil* among the *Latins*, are the Authors whose Works one may justly suspect to have been transmitted to us as the most corrupted and adulterated: And they have been so long since; for soon after the Death of *Virgil*, the Criticks began to dispute about the various Readings in his Poem, as is evident from several Passages of *A. Gellius*, who lived in the second Century of Christianity, under *Antoninus Pius* and *M. Aurelius*: They, to support their Readings, would alledge the Testimony of old and corrected Copies, some declaring to have them from an original Copy of *Virgil* himself, others from one that came from his House, others from a Copy of his own Hand-writing; so that we cannot wonder if, among all these, several Faults and Errors have crept into the Text.

But now, Sir, I am got so far into Criticism, I beg leave, *præquam Manum & Tabulæ tollam*, to offer you but one Conjecture more upon another *Latin* Poet, who I know is likewise very much in your Favour, I mean, *Juvenal*; and this which I now propose, I shall not insist upon so much as I have done upon the others, because I do not think it quite necessary, since the Subject thereof may stand very fairly without it: So I shall only offer it as a Thought, which may clear up and give a great Force and Energy to a Passage of that Writer. The Place I

346. *The Works of the LEARNED.* Art. 28.
 mean is at the 4th Satyr, and at the 10th Verse,
 where the Poet speaks of one *Crispinus*, a wicked
 Wretch, who had corrupted a Vestal Virgin, for
 which he knew she was to be buried alive. His
 Words are —

— *Quo cum Vittata jacebat,
 Sanguine adhuc vivo Terram subitura sacerdos.*

Now, Sir, the Thing that sticks with me, and
 which I conceive may be alter'd for the better, is
 the Epithet *Vittata*, applied to *sacerdos*. Every
 Body knows that the *Vitta* was a Fillet, Bandage,
 and Ornament of the Head, which was worn by
 those that officiated in sacred Things, and whose
 Business was to attend on the Sacrifices of the Gods.
 But 'tis certain this Ornament was not peculiar to
 the Vestals, but was worn by all, both Male and
 Female Priests, as well as they. It was likewise
 used by the Prophets, and ancient Bards, and served
 to tye up their Hair, and hinder it from frag-
 ling: Nay, the Priests themselves, and the Victims
 that were to be sacrificed, were adorn'd in the same
 Manner, as appears by *Virgil*, *Æn.* L. 5. V. 265.

— — *Proponit Honorem
 Victori velatum Auro Virisque Junecum.*

Now, Sir, since this kind of Head-dress was not
 peculiar to the vestal Virgins, and the Word seems
 not to add any Force and Beauty to the Place, I
 have often wished that another Epithet might be
 found which should be more suitable to the Virgin
 mentioned here, and also more expressive of the Guilt
 and Wickedness of the Offender; and this I con-
 ceive may be done without any great Violence to
 the Text, by the small Alteration of one single
 Word, and by reading *Vixata* instead of *Vittata*,
 a Mistake

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a Mistake which you I own might very easily be made by a careless and hasty Transcriber; and then the Words will run thus,

Quorum Virgines jacebat, &c.

With whom a corrupted vestal Virgin lay.

This Reading, I presume, will answer both the Ends I propos'd, will more distinctly mark out the Virgin in Question, point out the very Crime for which she was to be buried alive, and at the same Time more forcibly express the Guilt and Heinousness of the Corrupter's Crime. I desire you, Sir, to take this Thought of mine, in that latter Point of View, and give me your Opinion of 'It, when I shall have the Pleasure to see you next.

But after all, I am sensible these are Matters of no great Consequence, and that I have but too much Reason to say as Tully did to his Friend Atticus, *He faveor Nugas sunt non ferendæ, sed tu Amice, ut soles semper, obsequere.* These I own are but Trifles, hardly to be borne, but I hope your usual Friendship and Candour will excuse them, that you will look favourably upon them, as innocent Amusements, as the slackning of the Bow, as the Apostle's playing with his Partridge,* and the un-

* This Circumstance of the Partridge alludes to a Story related by some ancient Writers, concerning St. John the Evangelist, namely, that when he was far advanced in Years, and his painful Studies were over, he used to divert himself by playing with a tame Partridge, which he had train'd up for that Purpose; and that as a Sportsman (who was accidentally going by with his Bow and Arrows in pursuit of his Game) expressed his Wonder that so great and venerable a Man should spend his Time in such a trifling and childish manner, the Saint asked him whether he kept his Bow ever bent, and always upon the Stretch; to which the other saying with a Smile, by no means, for then it would soon be good for nothing: This, replied he, is my very Case; by this Amusement I unbend my Mind, which without it would soon flag and be entirely useless.

A d e

bending

bending of the Thoughts, after more serious and severer Studies: 'Tis what you do yourself, by having recourse to your Musick, on which you have so fine a Hand, to relax and unbend your wearied Thoughts; and revive your drooping Spirits, after your deep and curious Searches into Divinity, Mathematicks, and Philosophy: And I hope I may be intitled to a farther Indulgence in these Trifles of mine, since you see I have not given in to the Ill-nature and Faults of the Criticks, that I have laid no manner of Stress upon my Conjectures, but proposing them only as Scruples and Doubts to be resolved, am ready to submit them entirely to your judicious Decision, saying with an ancient Writer—

—————*Tu mente labantem*

Dirige me dubium, tu certo Pectore firma.

I am Sir, your's, &c.

ARTICLE

ARTICLE XXI.

*The Expedition of Cyrus, translated from Xenophon, with critical and historical Notes; By EDWARD SPELMAN, Esq; * In Two Volumes, Octavo. Pages 323, 252. besides a large Index, a geographical Dissertation, and other considerable Appendages. London, Printed for Richard Wellington, at the Dolphin and Crown, without Temple-Bar. 1741.*

THIS Performance is inscribed to my Lord LOVELL, whose superior Knowledge in ancient Literature, Acquaintance with the most celebrated Writers, Sagacity in discovering, and Judgment in admiring their Beauties, are alledged as Reasons for dedicating to him a Translation of one of the politest Authors of Antiquity.

Mr. *Spelman* desires his Lordship to remember, that “ when they were Fox-hunters, and a long “ Day’s Sport had rather tired than satisfied them, “ they often pass’d the Evening in reading the “ Ancients ; when the Beauty of their Language, “ the Strength and Justness of their Thoughts, for “ ever glowing with a noble Spirit of Liberty, “ made them forget not only the Pains, but the “ Pleasures of the Day.”

In the Preface we are told what is the Duty of a Translator ; what are the Difficulties he must encounter ; what are the Faults and Excellencies of a Version, and of what great Advantage good ones are to Persons, even of the best Parts, who happen to be unacquainted with the learned Languages.

* Great Grandson to Sir *Henry Spelman*, the famous Antiquarian.

Mr. *Spelman* says, he is far from thinking that his Translation of *Xenophon* has all the Perfections he has specified; on the contrary, he is sensible it is in this, as in most other Things, much easier to point out a Duty than to fulfil it. But, he adds, he should be very much wanting in that Respect which every Author owes the Publick, if he did not assure them that no Endeavours, no Application, no Labour has been spared to render this Translation fit to be laid before them.

In the Course of his Notes (which are very many, and often turn on the true Signification of certain Words in the Original, which have had different Meanings assigned them by different Interpreters) he principally takes notice of three Translations of this Work of *Xenophon*, viz. that of *Leunclavius*, that of *Hutchinson*, and of *Abiancourt's*. There are others he mentions, as having had no regard to them at all, or but little. *Hutchinson's* he recommends as the best edited Book in the World, except the *Cyropædia*, published by the same Author: If he has sometimes differed from him, he hopes it will be thought he has supported his Opinion in such a manner, that that learned Person will have no just Reason to find Fault with him. He has observed the same Conduct with reference to *d'Abiancourt*, the Looseness of whose Translation he has been frequently obliged to condemn, as on the other side he has often commended him.

Mr. *Spelman* could hardly have bestowed his Pains upon an Author more worthy of them than this he has chosen to render into our Tongue. "Many of the
"Ancients," as he observes towards the Close of his Preface, "both Greek and Latin, and particularly
"those, who were themselves fine Writers, as well as
"judicious Criticks, such as *Dionysius of Halicarnassus*, and *Tully*, have celebrated the Beauty of his
"Style,

Stytle, his Perspicuity, and that peculiar Sweetness in his Composition, which made his Writings be called the Language of the Muses; The latter goes so far as to say that *Lusulus*, being sent to make War upon *Mithridates*, which was no easy Province; and being unacquainted with the Duty of a General, acquired, by reading the Expedition of *Cyrus*, so great a Knowledge in the Art of War, as to owe his Victories against that Prince to the Information he received from it. However this may be, we find, by the Commentaries of *Cæsar*, that he often made use of the same Dispositions against the *Gauls*, which *Xenophon* had employed with so great Success against the *Persians*; but what is much more for the Credit of our Author, it is obvious that the Expedition of *Cyrus* was the Model of those Commentaries; the same Elegance, the same Clearness of Expression, the same unaffected Grace, are the distinguishing Characters of both; and, possibly, the *Greek* and *Latin* Languages have nothing in their Kind more perfect than these two admirable Performances.

After the Preface our Translator has inserted a short Account of *XENOPHON*. This illustrious Person, he tells us, was an *Athenian*; his Father's Name *Gryllus*. All that we know of him till he attended *Cyrus* in his Expedition, is, that he was a Disciple of *Socrates*. If, to have been a Disciple of that great Man was an Instance of his good Fortune, the Improvement he made of that Education is an Instance of his Merit; and, indeed, nothing less than the happiest Disposition, the best Education, the greatest Improvement of both, could render *Xenophon* that universal Man, we find him in his Writings; his *Cynopædia* shows him to have possessed, in a sovereign Degree, the Art of Government; his *Expedition of Cyrus* shows him a complete Gene-

ral; his History, a faithful instructive and entertaining Historian; his Panegyrick of *Agésilas*, an Orator; and his Treatise of Hunting, a Sportsman; his Apology for *Socrates*, and the Account he gives of his manner of conversing, shew that he was both a Friend and a Philosopher, and all of them that he was a good man. This appears remarkably in his preserving *Byzantium* from being plundered by his Soldiers, who having gain'd no other Reward of the dangerous Expedition they had been engaged in, but their Preservation, were not only strongly tempted to plunder that Town by the hope of making their Fortunes, but justly provoked to it by the disingenuous Behaviour of the *Lacedæmonian* Governour; yet these two lawless Passions, Avarice and Revenge, the Authority and Eloquence of *Xenophon* quite subdued.

As *Cyrus* had assisted the *Lacedæmonians* in their War against the *Athenians*, the latter looked upon *Xenophon's* Attachment to that Prince as criminal, and banished him for engaging in his Service. After this, *Xenophon* attended *Agésilas*, when he was sent for by the *Lacedæmonians* with his Army from *Asia*; where the Success of his Arms gave something more than Uneasiness to *Artabazus*, who, not without Cause, began to fear the same Fate from *Agésilas*, which his Successor *Darius* afterwards found from *Alexander*; but the former, by corrupting the *Greek* Cities, and by that means engaging them to make War against the *Lacedæmonians*, suspended the Fate of *Persia* for a Time: but, in all Evils, Relief obtain'd by Corruption, is only a Respite, not a Cure; for when *Alexander* invaded *Persia*, the same low Arts were again practised by *Darius* to recall him to *Asia*, by a Diversion in *Greece*; but, these proving inefficall, the *Persians*, by trusting more to the Vices of their Enemies, than to their own Virtue, became an easy

only Conquest. *Agessilaus*, soon after he returned, fought the Battle of *Coronea*, where, though wounded, he defeated the *Thebans* and their Allies; at this Battle *Xenophon* was present. After that, he retreated to *Scyrus*, where he passed his Time in reading, the Conversation of his Friends, sporting, and writing History. But this Place being over-run by the *Beans*, in whose Neighbourhood it was, *Xenophon* went to *Corinth*, where he lived till the first Year of the 109th Olympiad, when he died in the ninety-first Year of his Age: So that he must have been about fifty Years of Age at the Time of the Expedition of *Cyrus*, which was the fourth Year of the ninety-fourth Olympiad, just forty Years before. I am sensible, some learned Men are of Opinion that he was not so old at the Time of the Expedition, though I see no Reason to disbelieve *Lactantius* in this Particular, who says, *Xenophon* was above ninety Years of Age when he died.

However, this is beyond all Dispute, that he lived till after the Battle of *Mantineia*, which, according to *Diodorus Siculus*, was in the second Year of the 104th Olympiad, because he closes his History of the Affairs of *Greece* with the Account of that Battle. In which Account it is very extraordinary that he should say nothing more of the most remarkable Incident in it, I mean the Death of *Epaminondas*, than that he fell in the Action; but this may be accounted for by that Modesty, which was the distinguishing Character of our Author; because it is well known that *Epaminondas* fell by the Hand of *Gryllus*, the Son of *Xenophon*, who was sent by his Father to the Assistance of the *Athenians*. It will be easily imagined that a General, at the Head of a victorious Army, then pursuing his Victory, could not be attacked, much less slain, without manifest Danger to the daring Enemy who should attempt it. This *Gryllus* found, for he

he had no sooner lanced the fatal Dart, which deprived *Aches* of the greatest General of that Age, but he was cut to pieces by the Friends of *Epaminondas*. When the News of his Death was brought to *Xenophon*, he said no more than that he knew he was mortal.

After this Account of *Xenophon*, Mr. *Spelman* has placed another prefatory Discourse, under the Title of an Introduction. This, tho' very short, is of Importance to the Reader, as tending to give him a much clearer Idea than he would otherwise have, of the Transaction which is the Foundation of the ensuing Story.

"Nothing, says Mr. *Spelman*, seems to contribute more to the forming a clear Idea of any Transaction in History than a previous Knowledge both of the Persons and Things that gave Birth to it; for, when the Reader is once acquainted with the Characters and Views of the principal Actors, and with what has been done in Consequence of both, the Scene unfolds in so natural a manner, that the most extraordinary Events in History are look'd upon in the same Light as the most surprising Phenomena in Philosophy; that is, like these, they are found to be the necessary Result of such Principles, as the all-wise Creator has thought fit to establish; and, like these, are as little to be wonder'd at, and as easy to be accounted for."

In order, therefore, to enable the Reader, as he says, to view the Consequences in their Principles, and contemplate the embryo Plant in its Seed, he here lays before him a brief Narration of the most remarkable Transactions, that seem to have had an immediate Influence upon that which *Xenophon* has selected for the Subject of his History.

He tells us, "The Affairs of the Athenians and Lacedaemonians had been, for some time before

“ before the Expedition of *Cyrus*, so much inter-
 “ woven with those of *Persia*, that all three seem
 “ to have a Share in every remarkable Event, that
 “ happened, to each of them: Thus, the Supplies
 “ of Money with which *Lysander*, the *Lacedæ-*
 “ *monian*, General, was furnished by *Cyrus*, em-
 “ bled him to carry on the War against the *Ar-*
 “ *menians* with Advantage, and, at last, to give them
 “ a decisive Blow at *Egos Potamos*, which ended
 “ in the taking of *Athens*; and on the other side,
 “ the Assistance which *Cyrus* received from the
 “ *Lacedæmonians*, both by Sea and Land, in re-
 “ turn, encouraged him to an Attempt of no less
 “ Moment than the dethroning his Brother *Ar-*
 “ *taxerxes*.”

The several Steps which led to this Enterprize, equally great, unfortunate, and unwarrantable, are hereafter recounted by Mr. Spelman, in the Order of Time in which they happened, and on the Authority of *Diodorus Siculus*, whom he almost entirely follows in this Relation. Thus,

“ The *Lacedæmonians* took *Athens* in the fourth
 “ Year of the ninety third Olympiad, and thereby
 “ put an End to the *Peloponnesian* War, after it
 “ had lasted twenty-seven Years. In the same Year
 “ died *Darius Ochus*, King of *Persia*, after a Reign
 “ of nineteen Years, and left his Kingdom to his
 “ eldest Son *Artaxerxes*, who was born before he
 “ was King: *Parysatis*, his Queen, the most art-
 “ ful of all Women, and Mother both to *Artax-*
 “ *erxes* and *Cyrus*, tried the Power of every Prac-
 “ tice to engage *Darius* to imitate his Predecessor
 “ *Darius Hystaspes*, who preferred his Son *Xerxes*,
 “ born after his Accession, to *Artabazanes*, who
 “ was born before it; but all her Effects proved
 “ ineffectual, and *Artaxerxes* succeeded his Father
 “ without Opposition. If the Arts of *Parysatis*
 “ could not prevail with *Darius* to set his eldest
 “ Son

" Son aside, her Fondness for *Cyrus* not only en-
 " couraged him to form a Design against his Bro-
 " ther's Life, but rescued him, if not from Dis-
 " grace, at least from Punishment, when it was
 " discovered. The next Year, *Cyrus* return'd to
 " his Government in *Asia Minor*, with a Mind
 " more exasperated at his Disgrace, than terrified,
 " with his Danger, and immediately resolved to
 " repair the Disappointment of private Treason,
 " by open Hostility; to this Purpose he addresses
 " himself to the *Lacedæmonians*, who cheerfully
 " espouse his Quarrel. This Intercourse between
 " *Cyrus* and the *Lacedæmonians* could not be
 " carried on so privately, as to escape the Notice
 " of *Alcibiades*; who, being banished from his
 " Country, was now retired to *Grynium*, a strong
 " Place in *Phrygia*, appointed by *Pharnabazus*
 " for his Residence, to whom he immediately
 " communicates his Intelligence, desiring him at
 " the same time to appoint proper Persons to con-
 " duct him to Court, that he might give *Artaxerxes*
 " an Account of the Whole: But *Pharnaba-*
 " *zus* being willing to have the Merit of a Dis-
 " covery of so great Importance, sent Persons of
 " Trust to *Artaxerxes*, to lay the Information be-
 " fore him. *Alcibiades* suspecting his Design, lest
 " *Pharnabazus*, with an Intention of applying
 " himself to the Satrape of *Paphlagonia*, to the
 " End that, through him, he might be recom-
 " mended to *Artaxerxes*; but *Pharnabazus*, fear-
 " ing the King should, by this Means, be inform-
 " ed of the Truth, prevented his Design, by order-
 " ing him to be put to death.

" The next Year, that is, the second of the nine-
 " ty-fourth Olympiad, brings *Clearchus* upon the
 " Stage; he makes so considerable a Figure in
 " the Expedition of *Cyrus*, both by his Conduct
 " and his Fate, that the Incident we are going to
 " speak

“ speak of, which happened just before he engaged
 “ himself in the Service of *Cyrus*, and which seems
 “ to have driven him into it, must not be omit-
 “ ted. It seems, the Inhabitants of *Byzantium*, be-
 “ ing engaged in Factions, the *Lacedaemonians* sent
 “ *Clarchus* to compose their Difference, who
 “ uniting them in nothing but Complaints against
 “ himself, the Ephori recalled him. But he refus-
 “ ing to obey their Orders, they sent *Pantibadas*,
 “ with some Troops, to force him to a Submis-
 “ sion. With these he defeated *Clarchus*, and ob-
 “ liged him to fly to *Ionia*: here he was receiv-
 “ ed with open Arms by *Cyrus*, to whom his Ex-
 “ perience in military Affairs, his enterprizing Ge-
 “ nius, and possibly, even his Rebellion, were at
 “ this Juncture no small Recommendations; since
 “ he could not but look upon a Man, who had
 “ dared to fly in the Face of his Country, as a
 “ proper Person to bear Command in an Army;
 “ which he was raising to invade his own. It
 “ was upon this Occasion that *Cyrus* gave him the
 “ ten thousand *Daricks* mentioned by *Xenophon*,
 “ with which he levied a considerable Number of
 “ Forces, and engaged them in his Service.

“ The next Year *Diodorus Siculus* passes over,
 “ without taking notice of any Thing relating to
 “ this Expedition; so we may conclude that *Cyrus*
 “ employed it in continuing his Preparations under
 “ various Pretences; particularly, since we find
 “ him in the Field, early the Year after. *Sardes*,
 “ the Capital of *Lydia*, and formerly the Resi-
 “ dence of its Kings, was the Place of general Ren-
 “ dezvous; from hence *Cyrus* march’d at the Head
 “ of about twelve Thousand eight Hundred *Greeks*,
 “ and one hundred Thousand *Barbarians*, to dis-
 “ pute the Crown of *Persia* with his Brother *Ar-
 “ taxerxes*; and from thence *Xenophon*, who came

“ to
 “ to

358 *The Wars of the Lacedæmonians. Act. 21.*

“ to him at *Sardes*, begins his History of this Expedition.

“ The Year, which decided this great Contest, was the 782d. from the taking of *Troy*, the 351st. of *Rome*, *Publius Cornelius*, *Cæsar Fabius*, *Spurius Nautius*, *Caius Valerius*, *Marcus Sergius*, and *Junius Lucullus* being military Tribunes; and the fourth Year of the ninth Olympiad, *Exænetus* being Archon at *Athens*: This Expedition has been thought of Consequence enough to be taken notice of in the *Arundel* Marble, the eightieth *Ara* of which has these Words, *From the Time those, who ascended with Cyrus, returned, and Socrates the Philosopher died, being seventy Years of Age, one Hundred and Thirty-seven Years, Laches being Archon at Athens.*

“ The Year the *Greeks* return’d, was the Year after they march’d from *Sardes*; since *Xenophon* says they were fifteen Months in their Expedition; and consequently, that Year was the first of the Ninety-fifth Olympiad; the Authority of the *Arundel* Marble is supported by *Diodorus Siculus*, who says that *Laches* was Archon that Year at *Athens*, and that *Socrates* was put to death the same Year.

This Introduction, and the many critical Notes that occur in these Volumes, raise Mr. *Spelman* above the Character of a mere Translator, and in some Measure entitle him to the Rank of Critic and Historian: I will lay before the learned Reader, who may compare them with the Original, one or two Specimens of his Merit in the first Capacity; after I have taken Notice of another Appendage to his Version, I mean the *Geographical Dissertation*, which is at the Head of the second Volume.

Mr. *Spelman* seems not to have been acquainted with the Writer of this Piece, but it’s plain he has a great Esteem of it, by the Advertisement, he has prefix’d

prefix'd thereunto. He says, "The following Geographical Dissertation is a Work of so much Learning, that I am confident it will be thought not only to explain, but even to adorn the Expedition of Cyrus; and though at first, I believe, only designed as a Compliment to my Bookseller, is received with as great Acknowledgment by the Author, as it will be with Approbation by the Publick. There are, I observe, some Points, in which this learned Gentleman differs from me in Chronology, and the Computation of the Greek Measures, or rather from *Diodorus Siculus*, and *Arbuthnot*, whom I have followed: But I could never answer it, either to the Publick or myself, if any Difference of Opinion in those Points could create in me a Wish to deprive them of so great an Improvement, or my Work of so great an Ornament.

Such an Entomium must give us a very favourable Opinion of this Dissertation, if we have not a right one of Mr. *Spekman's* Judgment; We must own he has given an unexceptionable Evidence of his Candour, by extolling a Performance, in which the Writer has now and then contradicted him.

The Author designs it as an accurate and critical Account of the Rout which the Greek Army took, in their Expedition to *Babylon*, and in their Return back. Or, it is the Geography of *Xenophon's* History of the Expedition of *Cyrus* reduced into the Form of a Dissertation, and by means of the Illustrations, wherewith the several Particulars of it are connected, considerably enlarged. It takes up in this improved State, no less than Seventy-nine Pages, many of which are enriched with critical and explanatory Notes. I will not undertake to give the Reader any methodical Abstract of this Work, but instead thereof, I will lay before him some of those Remarks which constitute its principal Value. To begin,

In

In Page the fifth, Mr. *Forster* (the Compiler of this Tract) says, “The *Arabians*, who are the Geographers the *Turks* are most conversant with, lay down *Byzantium*, and the Northern Parts of *Asia Minor*, in about 45 Degrees of North Latitude; *Ptolemy* in about 43; and the Southern Parts of *Cilicia*, *Pamphilia*, &c. in 36 Degrees 30 Minutes; whereas, in Fact, the former lie in about 41 Degrees, and the latter in 37 Degrees; so that the *Arabians* make this Part of the *Grand Seignior’s* Dominions 4 Degrees and a half; *Ptolemy*, and by far the greatest Part of the Geographers ever since, 2 Degrees and a half broader than in reality it is.—The *Arabians* are not to be complimented with having made any great Improvements in Geography: It is probable the first of them made use of a faulty Copy of *Ptolemy* in laying down the Places now mentioned; or it may be instead of 43 Degrees 5 Minutes, he mistook the Letters, and made it 45 Degrees; and the rest followed him without ever inquiring into the Truth. But for *Ptolemy*, who will (Mr. *Forster* believes) be allowed to be the greatest Geographer the World ever produced, to fall into such a Mistake, is surprising; when we consider, that *Herodotus* affirms, that a Man prepared for Expedition could go on Foot from the *Cilician* Sea to the *Euxine* in five Days. Indeed *Ptolemy* makes a Degree of the great Circle to consist but of 500 Stadia, and consequently the Breadth of *Asia Minor* (as it is commonly called) will not be increased in Proportion to the Number of Degrees, it being, according to this Computation, 400 Miles *English*: But this is a great deal too much, especially as the Country is very mountainous, for a Footman to dispatch in so short a Time as five Days.

Strabo,

“ *Strabo*, from *Erastosthenes*, places the *Situs*
 “ *Issicus* in the same Parallel with the *Fretum Ga-*
 “ *diarum*; which is pretty near the Truth: But
 “ then he says again, from *Hipparchus*, that *Nur-*
 “ *ber*, *Massalia*, and *Byzantium*, lie under one Pa-
 “ rallel. This, it is probable, led *Ptolemy* into
 “ the above-said Mistake. The Latitude of *Mas-*
 “ *salia* had been determined to be about 43. by
 “ the Observations of *Pythias*. He therefore placed
 “ *Byzantium* and the Shore of the *Euxine* in the
 “ same Latitude, and, of consequence, made all
 “ this Country almost double what it is in reality.
 “ Another Reason might be assigned for his
 “ placing *Byzantium* so far to the Northward, and
 “ that is, his making a Degree of the great Circle
 “ to consist of but 500 *Stadia*; whereas in reality
 “ it contains very near 605. So that the greater
 “ the Distance, the more, in Proportion, are the
 “ Number of Degrees increased; six of *Ptolemy*’s
 “ not being quite equal to five of the great Circle.
 “ And thus we find, that the Distance between
 “ *Alexandria* in *Egypt*, the Place of *Ptolemy*’s Re-
 “ sidence, and *Byzantium*, is in reality about 10
 “ Degrees, the former being in near 31, the latter
 “ in 41; whereas *Ptolemy* increasing one Degree
 “ in five, has placed *Byzantium* in 43. However,
 “ as *Hipparchus* in *Strabo* does affirm, that *Byzan-*
 “ *tium* is by Observation exactly in the same La-
 “ titude with *Massalia*; and as *Ptolemy* makes
 “ them exactly the same, viz. 43. 5. it is most
 “ probable he was misled by those Authorities.
 “ We may from this be convinced, how little
 “ Stress ought to be laid upon the Observations of
 “ the Ancients, and how far their Authority is to be
 “ relied on, with regard to the Motion of the Poles
 “ of the Earth. *M. Cassini*, in the *Mém. of the Acad.*
 “ *Royal*, has treated this Subject in a very curious
 “ and ample Manner: After which, it is surprising

B b

how

“ how M. *Voltaire* (*Philosophie de Newton, Cap.*
 “ 23.) could espouse this Opinion of the Poles,
 “ shifting after the Rate of one Minute in 100
 “ Years; and affirm, that the *Egyptian* Astro-
 “ nomers had made regular Observations of the Hea-
 “ vens for two whole Revolutions of the Poles,
 “ which makes the *Egyptians* a very ancient Na-
 “ tion indeed; for two Revolutions amount to no
 “ less than 4320000 Years.”

These Reflections may be of Use for rectifying
 the Mistakes that the modern Map-makers, and
 some late Authors also, have fallen into with Re-
 gard to the Situation of the Places in Question.

Rem. II. The *Greeks*, in their March to the East,
 must of Necessity have passed a River, now called *E-*
phrin, about half Way between the Bay of *Scande-*
rûn and *Aleppo*; for it rises in the Mountains above
Korus, and falls into the Lake of *Antioch*. This
 River is at least as considerable as the *Cbalus*, which
Xenoph. speaks of, and much more so than any
 River between *Aleppo* and the *Euphrates*, and yet
 he has not so much as mentioned it. This, among
 a great many Instances of the like kind, almost
 prevails on Mr. *Forster* to think, “ That our His-
 “ torian kept no Journal, at least no regular one,
 “ of this Expedition; but that he drew it up a
 “ great many Years afterwards, at his Leisure in
 “ Exile, from the several Particulars, which must
 “ have made a very strong Impression upon his
 “ Memory. This will not seem so strange, when
 “ we consider, that, in *Xenophon's* Days, Writing
 “ was not what it is in our's; the Materials were
 “ not easy to be had, nor were they easy to be
 “ carried in such Marches as they performed.”

Rem. III. *Thapsacus*, on the *Euphrates*, was one of
 those Cities which the *Grecian* Army called at, in their
 March with *Cyrus*. “ This, tho' nothing at pre-
 “ sent remains of it but the Name, was formerly
 “ a Place

“ a Place of great Note : It was the Frontier-Town
 “ of the Kingdom of *Israel* in the Days of *David*,
 “ and *Solomon* ; for it is said, *1 Kings* iv. 24. *That*
 “ *Solomon had Dominion over all on this Side the*
 “ *River, from Thapsakh even to Ngaza, over all*
 “ *the Kings on this Side the River, viz. the Euphrates.*
 “ Our Translators have render’d them *Tiphakh* and
 “ *Azzab*, which puts such a Disguise upon these
 “ two noted Cities, that, I dare say, very few
 “ People, upon seeing these Names in the Bible,
 “ have been able to know them. *Such Confusion*
 “ *has the Pointing of the Hebrew brought into that*
 “ *primitive and sacred Language ! Thapsakh*, in
 “ the Original, signifies a *Pass*, or *passing over*, or
 “ perhaps in this Place more properly a *Ford* :
 “ For as, in our Nation, there are, at present, Bridges
 “ over most of the Rivers, at such Places as end in
 “ *Ford*, such as *Oxford*, *Wallingford*, *Hertford*,
 “ and the like ; yet it is certain these Names were
 “ given them from *fording* the Rivers at those
 “ Places before Bridges were built. In like man-
 “ ner it is more than probable, that *Thapsakh* was
 “ so called from the *Euphrates* being fordable at
 “ that Place ; because it was a Town of Note in
 “ *David’s* Time, and consequently must have had
 “ its Name long before, in those Times of simple
 “ Nature, when Ferry-boats and Bridges of Boats
 “ were not invented.”

Mr. *Forster* cannot leave this Subject, without
 taking Notice of a great Error crept into the Copies
 of *Strabo* ; where, speaking of *Alexander’s* Design
 of subduing the *Arabs*, he tells us, *That great Con-*
queror, seeing the Impossibility of attacking them by
Land, proposed to build a great Quantity of Boats in
Phoenicia and Cyprus, and transporting them seven
Stadia to Thapsacus, to convey them by means of the
River to Babylon. “ Which makes it not a Mile
 “ from the Coast of the *Mediterranean* to *Thapsa-*

“...cus, whereas it must be at least 150. I cannot find that any of the learned Men, who have made their Observations upon this Author, have taken any Notice, much less made any Attempt towards the clearing up, of this Passage.” To supply this Neglect in some measure, Mr. Forster proposes the following Observation: “It is certain that *Strabo*, in composing such a Work as his Geography is, must consult a very great Variety of Authors; and tho’ he himself always makes use of the *Stadium* in computing of Distances, yet in transcribing other Writings, he might sometimes be forced to adopt other Terms. For Instance, in this Place he might meet with *radius* instead of *stadium*, and put it down so, as not being able to determine the exact Quantity; which some ignorant Scribe, seeing *radius* in all other Places made use of, might change, and think he had done his Author great Service.”

Rem. IV. Again, Mr. Forster notes that “*Pliny*, *Stephanus* of *Byzantium*, and *Lucan* affirm, that *Alexander* passed the *Euphrates* at *Zeugma*, (a Place near 230 Miles higher up the River than *Thapsacus*) contrary to the Authority of all other Historians, and the Nature of the Thing itself; for as *Alexander* was at *Tyre*, in his Return from *Egypt*, and was to direct his March towards *Arbela*, it would have been near 400 Miles out of his Way to have gone to *Zeugma*. What might probably lead *Pliny* and the rest into this Mistake, was the Name of the Place; For *Zeugma* was so called, because a Bridge was laid over the *Euphrates* there: And as there was a Bridge also over the *Euphrates* at *Thapsacus*, it might easily lead Authors at so great a Distance into such a Mistake.”

Rem. V. As to the Situation of *Babylon*, Mr. Forster can find nothing to determine it with any Exactness.

“Tho’

Tho' astronomical Observations were made there
 constantly for several Centuries, yet less remains
 (if less can remain) of these, than of that once
 so famous City. Mr. Bedford, in the first Chap-
 ter, of the first Book of his *Scripture Chronology*,
 has reckon'd up a great Variety of Opinions
 concerning the Situation of the Place, and at
 last himself adheres to one of the worst. He
 quotes three of the principal *Arabians*, who, it
 is highly probable, had every one of them been
 upon the Spot, and made some sort of Obser-
 vation to determine the Latitude: For, as they
 differ among themselves, they could not copy
 from any that went before, nor from one ano-
 ther; and as the Difference is but very small,
 it might be owing to the Inaccuracy of their
 Instruments. But he chooses to forsake these,
 and follow *Bochart*, who places it almost a whole
 Degree further to the North. As to the Lon-
 gitude, he, again, from *Bochart*, makes it 77
 Degrees, 46 Minutes, which is a great deal too
 much: For as the Longitude of *Scanderun* has
 been determin'd to be 55 Degrees, 25 Minutes,
 so upon the foregoing Supposition, the meridian
 Distance between *Babylon* and *Scanderun* must be
 22 Degrees, 21 Minutes; which, upon a little
 Examination, will be found very much to exceed
 the Truth. For Instance, from *Scanderun* to
Aleppo is not 60 Miles; which, considering the
 Winding of the Roads, and the Difference of
 Latitude, cannot exceed one Degree. From
Aleppo to *Thapsacus*, *Xenophyn* makes 45 *Para-*
sanga's, or *Leagues*, which upon this Parallel,
 the Difference of Latitude above one Degree,
 cannot make above 2 Degrees and a half. From
Thapsacus to *Babylon* was 4800 *Stadia*, follow-
 ing the Course of the *Euphrates*. Now, allow-
 ing for the Difference of Latitude, and Bending

“ of the River, we will suppose *Babylon* a little
 “ more to the East by 300 geographical Miles,
 “ (and this, I am persuaded, will be thought too
 “ much) which being reduced, will be found to be
 “ 6 Degrees. So that the meridian Distance be-
 “ tween *Scanderun* and *Babylon* cannot, upon any
 “ reasonable Calculation, be supposed more than
 “ 9 Degrees and a half, which, added to the Lon-
 “ gitude of *Scanderun*, makes 64 Degrees, 55
 “ Minutes, the Longitude of *Babylon*. *Bachart*
 “ therefore has placed this City no less than 12 De-
 “ grees too far to the East. As for the *Arabians*,
 “ *Erhard*, &c. they followed *Ptolemy*, and as he
 “ had, for the most part, nothing but Imagination
 “ to determine the Longitude of Places by, it is
 “ not to be wonder’d at, if he generally does it in
 “ a manner very wide from the Truth.”

Rom. VI. Marching over the Plains of *Armenia*, the
Greeks came to the River *Teleboas*, “ which *M. De-*
lisle, in his Dissertation and Map, in the Memoirs of
 “ the Royal Academy of Sciences, * entirely over-
 “ looks, and passes from the Head of the *Tigris*
 “ to the *Euphrates*, without taking any Notice of,
 “ or laying down any River between them. How-
 “ ever, in his large Map, published in the Year
 “ 1723, entitled, *Retraite de dix Mille*, he has
 “ rectified this Mistake, and laid down the *Tele-*
 “ *boas* as an Arm of the most easterly Branch of
 “ the *Euphrates*, which *M. Delisle* has discovered,
 “ from *Ptolemy*, to rise 50 Leagues to the Winter
 “ East of the Springs above *Eritzrum*, and which
 “ he makes the *Greeks* pass just at the Fountain.
 “ So that their passing of this Branch of the *Eu-*
 “ *phrates*, must be more to the Eastward by at
 “ least two Degrees than the Meridian of *Eritzrum*:
 “ But how little this squares with the Situation of
 “ these Countries, a small Degree of Reflection
 “ will convince us. We have seen above, that,

* An. 1721. p. 56.

“ upon

upon the most favourable Calculation, the Longitude of *Babylon* cannot be more than 64 Degrees, 55 Minutes. After the Battle, the *Greeks* travelled upon the Banks of the *Tigris*; till they came to the *Carduchian* Mountains: Now, as the Course of this River is from the N. W. and W. N. W. so they must diminish the Longitude considerably by this long March, *Delisle's* Map makes it 3 Degrees; so that they enter'd the *Carduchians* Country in Longitude 61 Degrees, 55 Minutes. But the Royal Academy of Sciences, of which M. *Delisle* was Geographer, places *Ertzrum* in 68 Degrees, 45 Minutes; so that the Sources of the *Euphrates*, which M. *Delisle*, from *Ptolemy*, places 50 Leagues S. E. of *Ertzrum*, must be at least in 70 Degrees, 45 Minutes, Longitude. Upon this Supposition therefore, the *Greeks*, in travelling 3 Degrees of Latitude, (for so much M. *Delisle* makes it from their entering the *Carduchians* Country to their fording the *Euphrates*) must deviate to the East no less than 9 Degrees; which is quite incredible; especially as *Xenophon* himself tells us, and M. *Delisle* repeats his Words, that their Course was North. Again, let us view this Affair in another Light: *Tournesfort* informs us, (Vol. II. Let. 6.) that from *Ertzrum* to *Aleppo* is 35 Days Journey; and *Favernier* (Book II. c. 4.) that from *Bir* to *Monful* is but 15 Days Journey. Now as *Bir* is in the Road from *Aleppo* to *Ertzrum*, or very near it, and four Days Journey from *Aleppo*, so it will be thirty-one Days Journey from *Bir* to *Ertzrum*. *Bir* is in Latitude 37 Degrees, 10 Minutes, *Ertzrum* in 39 Degrees, 56 Minutes, 35 Seconds, and *Monful* in about 35 Degrees, 30 Minutes; so that *Ertzrum* is more to the Northward, with respect to *Bir*, than *Monful* is to the Southward, by 1 Degree,

" Degree, 6 Minutes, 35 Seconds, for which we
 " must allow 5 Days Journey; therefore *Ertzrum*
 " is more to the East than *Monful* by 11 Days
 " Journey. But M. *Delisle* makes the *Greeks* en-
 " ter the *Cardarian* Mountains a little to the West
 " of *Monful*; and consequently as they travelled
 " North, they must pass the *Euphrates* a great deal to
 " the West of *Ertzrum*. Whereas he has laid
 " down their Rout above 200 Miles to the East
 " of *Ertzrum*. M. *Delisle* tells us of one M. *Du-*
 " *val*, formerly Geographer to the King of *France*,
 " who drew a Map of this Expedition, and laid
 " down the Countries as best suited his own No-
 " tions, without any Regard to their true Dimen-
 " sions; by which he doubled the *Persian* Do-
 " minions, and made *Asia Minor* to contain 2500
 " square Leagues instead of 600. How much M.
 " *Delisle* has succeeded better, we have in some
 " measure seen above. He quotes *P. Bezi's* Au-
 " thority for the Latitude of *Trebisond*, but says
 " not one Word about the Longitude. The Rea-
 " son of this seems to be, that if he had, it would
 " have overfet his whole Scheme. He places *Ba-*
 " *bylon* in 62 Degrees Longitude, the Royal Aca-
 " demy places *Trebisond* in 65 Degrees Longitude;
 " so that had the Places been thus laid down, and
 " the Rout of the Army made somewhere towards
 " the North, they must have arrived at the *Eux-*
 " *ine* a good deal to the West of *Trebisond*. In
 " order to remedy this, he has laid down *Trebisond*
 " in 57 and a half, and *Ertzrum* in 58; has made
 " the 10000, from the *Carduchian* Mountains, steer
 " a N. N. E. Course: So that when they came
 " into *Georgia*, they turned to their Left, and
 " travelling afterwards near 300 Miles due West;
 " arrived at *Trebisond*. Whereas, had the *Black*
 " *Sea* been extended to its due Length, the *Greeks*
 " must have arrived at the Shore of it, where he
 " places

at places *Tocquir*, the Place where he makes 'em
turn to the Left.

M. *Delisle* is equally unhappy in his Guesses,
with respect to the ancient Measures of the *Greeks*.
He compares the Distances of Places, mentioned
by *Xenophon*, with their true Distance determin'd
by astronomical Observations. *Xenophon* makes
the Distance between *Ephesus* and the Gates of
Syria near equal to that between the Gates of
Syria and *Babylon*. Modern Observers have
discovered, that from *Smyrna* (near *Ephesus*) to
Scanderun (near the Gates of *Syria*) is pretty
near equal to the Distance of *Scanderun* from
Bagdat (near ancient *Babylon*.) The same, he
tells us, may be said of their Return from *Baby-*
lon to *Trapezus*: But that comparing these Dis-
tances together, he concludes, that the Measures
of the ancient *Greeks* were much smaller than
we suppose them; that a *Stadium* in *Xenophon's*
Days was but about half so much as it was in the
Times of the *Romans*. He supposes, that, in
ancient Times they made use of a common Pace
in the Mensuration of Land, which is no more
than two Feet and a half; whereas afterwards
the Pace was double, i. e. five Feet. He says,
what confirms him in this Opinion is, the Quan-
tity of a Degree determined by *Aristotle*, who
says, in his Book *de Caelo*, that the Circumference
of the Earth is 400,000 *Stadia*; which, being
reduced, gives $111\frac{1}{3}$ to each Degree. How-
ever, upon Examination, we cannot find that
Aristotle ever determined the Quantity of a
Degree, or that it was at all determined in his
Days.—*Strabo* seems to intimate, that *Era-*
tosthenes was the first who applied celestial Ob-
servations to determine the Magnitude of the
Earth; and M. *Cassini* is positive in this Opi-
nion. However, we will suppose that *Aristotle*
did

“ did determine the Quantity of a Degree to be
 “ $\frac{1111}{3}$ of the *Stadia* of his Time, it will then
 “ of consequence follow, that between the Days
 “ of *Aristotle* and *Eratosthenes*, the Greek Mea-
 “ sures were changed in the same Proportion, as
 “ $\frac{1111}{3}$ bears to 700, which is a Supposition
 “ that will hardly be allowed, when we consider,
 “ that from the Death of the one to the Birth of
 “ the other was little more than 40 Years. Be-
 “ sides, if this Method of arguing is to take Place,
 “ there would be no End of altering the Measures
 “ of Antiquity. *Xenophon* makes it from *Thap-*
 “ *sacus* to the Place of Battle 5910 *Stadia*, which,
 “ with the 500 mentioned by *Plutarch*, makes the
 “ Distance from *Thapsacus* to *Babylon* 6410 *Stadia*.
 “ But in *Aristotle*’s Time, i. e. at *Alexander*’s Ex-
 “ pedition, about 70 Years after *Xenophon* was in
 “ this Country, it was found to be 4800; so that
 “ the *Stadium* must be increased near one fourth
 “ in this Space of Time.

“ It is very unlucky for *M. Delisle*’s Hypothe-
 “ sis, that the ancient *Greeks* never made use of
 “ such a Measure as the *Pace*, or had any such
 “ Term, that I can find: All their Measures were
 “ by the *Foot*, and by such Compositions of it, as
 “ are very well known. Such were the *Fathom*,
 “ 6 Feet; *Plethrum*, 100; and *Stadium*, 600.
 “ This last was their longest Measure, and there-
 “ fore they always computed large Distances by it.
 “ When the *Greek Foot* was first fixt, is, like the
 “ Beginning of most other Things, I believe, quite
 “ unknown; but to be sure, a great many Cen-
 “ turies before the Times we are treating of. And
 “ when the Standard Measure is once fixed, and
 “ becomes current, it is not only needless, but ex-
 “ tremely difficult, afterwards to alter it.— But
 “ suppose, for Argument’s Sake, we allow that
 “ the *Greeks* had such a Measure as the *Pace*, and
 “ that

that originally this Pace contained two Feet and a half, but afterwards was disused, and the geometrical Pace, that of five Feet, took Place; yet how could this affect the Stadium, which contained 600 of such Feet as the Pace was composed of? as the Foot was the Foundation of both, so they could have no Influence the one upon the other. Indeed had the Stadium been composed of a determined Number of Paces, as the Roman Mile was, M. Delisle's Argument would have had some Shew of Reason in it, some Probability to support it. But to apply two Sorts of Paces, which consisted of different Numbers of Feet, to the Stadium, which consisted of a determinate Number of Feet of the same Length, is such an Impropriety, as I am surpris'd so sagacious a Person, as M. Delisle most assuredly was, should fall into.

But it may be answered that the Difficulty still remains. If *Xenophon's* Measures are apply'd to the true Distances, determined by Astronomy, they will be found double: For from *Ephesus* to the Gates of *Syria*, is made to be about 8000 *Stadia*; whereas its real Distance is not 5000. To this it may be replied, that great Armies, with such Numbers of Carriages as they must always have with them, cannot go the nearest Way; they must observe the Disposition of Mountains and Rivers, and call at Towns a good Distance from the direct Road upon the Account of Provisions. This was undoubtedly the Case of the Army before us, which, if join'd to what I said above about the *Persian* Guides, may give a tolerable Account why the Distances are so magnified, in their March from *Ephesus* to *Babylon*. But in their Return, the Case is very different: At this time they reckoned for themselves, and if we take the Distance from *Opis* (near which

“ *Bagdat*

“ *Bagdad* now stands) to their passing the *Euphrates* below *Ertzrum*, we shall find, allowing
 “ for their Course westward along the Bank of the
 “ *Tigris*, I say, we shall find it correspond pretty
 “ near with the Astronomical Observations.

Rem. VII. The *Phasis* is one of the Rivers which the
 Greeks are said by *Xenophon* to arrive at, in their Re-
 treat. This *M. Delisle* strives to prove is the *Araxes*.
 “ — But it is quite improbable they could deviate
 “ so far to the East. And to suppose they came
 “ to the *Araxes*, after they had passed the *Euphrates*, is still more unlikely; because these
 “ two Rivers rise out of the same Mountain, about
 “ six Miles distant from each other; the *Euphrates*
 “ runs West, and the *Araxes* East, and then
 “ South-East. Now, as the Greeks had passed the
 “ *Euphrates*, and travelled North-ward four Days,
 “ they must have left the *Araxes* so far behind
 “ them, that it is very unlikely they could ever
 “ come back again to it. I would rather for the
 “ present, till this Country is better discovered,
 “ suppose it to be the noted *Colchian Phasis*. *Strabo*
 “ affirms, that this River has its Source in *Armenia*. *Dionysius* the Geographer gives it the
 “ same Origin. So that the Ancients, who
 “ knew these Countries much better than we do,
 “ gave the *Phasis* a very different Rise to what
 “ is assign’d it by the Moderns, placing its Source
 “ in the Mountains of *Armenia*; probably, by
 “ what they say of its long Course, not at a great
 “ Distance from the Fountains of the *Euphrates*
 “ and *Araxes*, especially as *Dionysius* calls it the
 “ *Armenian Mountain*, out of which the *Euphrates*
 “ rises.

“ This will appear still more probable; if we
 “ seriously attend to what *Moses* says in his De-
 “ scription of *Paradise*, *Gen. ii. 10*, &c. where he
 “ informs us, that a River proceeded out of *Ngeden*

“ to water the Garden; and there, in that Place,
 “ i. e., in the Garden, it was divided and became
 “ into four Heads: The Name of the first Phisun;
 “ which encompasses the whole Country of Khoikh
 “ (for so it is written in the Original, or perhaps
 “ Khoikh) where there is Gold; and the Gold of
 “ that Country is good; there is also Bdellium, and
 “ the Stone Onyx. All which Particulars, viz.
 “ the Name of the River, (for Phisun and Phasis
 “ are very near the same) the Name of the Coun-
 “ try, and the Products of it, do plainly point out
 “ the Colchian Phasis, we are now treating of.
 “ The Ancients are so full of the Colchian Gold,
 “ that it would be endless to quote all they say
 “ upon this Subject. The bare Mention of the
 “ Argonautic Expedition (whether real or fictitious)
 “ will be sufficient to persuade any one that Col-
 “ chis was formerly noted for the best Gold: What
 “ Pliny says of it may convince us, that the Cha-
 “ racter Moses gives of it is just, where he tells
 “ us, that the Gold of that Country is good. As
 “ for the Gems he mentions, they are supposed
 “ by most learned Writers, both Jews and Chris-
 “ tians, to be Crystals and Emeralds; both which
 “ the Ancients make Scythia, the Country about
 “ Phasis, famous for.

“ It may be objected against what I have here
 “ said, that it is entirely improbable that four Ri-
 “ vers should have the same Source; and that ac-
 “ cordingly these four, which I suppose the Rivers
 “ of Paradise, viz. the Phasis, the Arax, the Ti-
 “ gris, and the Phrat, have their Sources at a
 “ considerable Distance from one another. To
 “ this it may be answered, that the Time Moses
 “ speaks of, was before the Flood, when the Sur-
 “ face of the Earth was very different from what
 “ it is at present: For that the universal Deluge
 “ wrought prodigious Changes in the outward
 “ Parts

“ Parts of this Globe, I think, is manifest from”
 “ the very ruinous Appearance of Mountains, the”
 “ unequal Disposition of their Parts, (I mean the”
 “ heaviest Bodies mixed with, and often placed”
 “ above the lightest) and Sea-Shells found in great”
 “ Quantities, and surprising Varieties upon some of”
 “ the highest of them.

“ I am sensible the current of learned Men is”
 “ against me, who almost all agree, that *Paradise*”
 “ was situated about the Place where *Babylon* af-”
 “ terwards stood; that the *Tigris* and *Euphrates*”
 “ meet near that Place, and afterwards part again”
 “ And therefore that the Heads mentioned by *Mo-*”
 “ *ses*, are those two Partings, making four Divi-

“ sions; the two upper being *Hiddkel* and *Purat*,”
 “ the two lower *Phison* and *Gihon*. But with due”
 “ Submission to those great Names, who have”
 “ espoused this Opinion, I believe, it is founded”
 “ upon a Mistake: For that the *Euphrates* and”
 “ *Tigris* do not meet together, till a great many”
 “ hundred Miles below *Babylon*: Nay, it is posi-

“ tively affirmed by the Ancients; that originally”
 “ they did not meet at all; but had their Channels”
 “ distinct quite to the Sea; and that the Inhabi-

“ tants of the Country, by stopping up the *Eu-*”
 “ *phrates*, in order to water their Lands, diverted”
 “ its Course, and turned it into the *Tigris*: In”
 “ this manner were the *Rhine* and the *Alase* join-

“ ed together by an Earthquake in later Times.”
 “ *Bavernier*, who himself sailed down the *Tigris*,”
 “ makes the present Junction of these two Rivers”
 “ to be at *Gorno*, at the Distance of 145 Leagues;

“ or 435 Miles, from *Bagdat*, only 15 Leagues”
 “ from *Balsora*. Indeed *Dalla Valle* and the *East-*”
 “ *India* *Pilot* make the River to part again, and fall”
 “ into the *Persian* Gulf by two Mouths. But then,

“ whoever considers the Situation of that Country,”
 “ that it is near the Sea and marshy, that the Ri-

“ ver

“most is three or four Miles broad; and that it
 “overflows the adjacent Country every Year, till
 “it is a very improper Place to make a Gar-
 “den, for the Entertainment and Delight of
 “Man in his State of Innocence. *Moss* indeed
 “says, that this Garden was in the East from the
 “Place he wrote in, that is from *Arabia Petrea*.
 “But this will prove nothing at all; because the
 “*Hebrews* took no Notice of the intermediate
 “Points. So that when a Place lay any where to-
 “wards the East, they said it was situated in the
 “East.”

Rem. VIII. Mr. *Forster* has afore hinted the Proba-
 bility of *Xenophon's* not writing his History of the Ex-
 pedition of *Cyrus*, till several Years after that Event:
 that this was really the Case, we have a further
 Evidence; he tells us, from the Digression in the
 fifth Book about *Diana's* Offering: “For *Xeno-*
 “*phon* there makes mention of his Son's going a
 “hunting; whereas it is pretty plain, that at the
 “Time we are speaking of, he had no Children.
 “He staid in *Asia* with the Troops till *Agesilaus*
 “was re-called, and after the Battle of *Ghoronea*
 “he retired to *Solus*. This Battle was fought in
 “the 2d of the 96th *Olympiad*, near five Years
 “after his Return from the Expedition. In this
 “Interval he married, and had two Sons; and
 “when they were grown up; which we must sup-
 “pose would take up about 20 Years, he wrote
 “this Account of the Transactions of the *Greeks*
 “in Upper *Asia*. So that if some trivial Matters
 “have slippt his Memory, it is not as all to be won-
 “dered at; since it was past so many Years
 “after the Affairs it mentions were transacted.”
 This Work first came out under the Name
 of *Themistogenes* of *Syracuse*; and *Xenophon*
 himself refers to it under this Title in the second
 Book of his History. But the World was soon
 “convinced

“ convinced who was the true Author ; for there
 “ are not only several Passages in it which *Xeno-*
 “ *phon* himself alone could know, but it is like-
 “ wise penned with so much Harmony and Sweet-
 “ ness as could flow from no other than the *Attic*
 “ *Bee*. Indeed, it is the Opinion of some learned
 “ Men, that *Themistogenes* did write an Account of
 “ the Expedition, which *Xenophon* did refer to, as
 “ above ; but that he afterwards wrote one him-
 “ self, which is the Work we have now extant.
 “ However, we shall find this very unlikely, when
 “ we reflect, that our *Antenor* was wrote while
 “ *Xenophon* lived in Ease and Peace at *Scilus*, and
 “ his Sons were alive ; whereas his *Greek History*
 “ was not drawn up till after the Battle of *Man-*
 “ *tinea* ; when *Scilus* was destroyed, *Xenophon* re-
 “ moved to *Corinth*, and one of his Sons slain :
 “ So that as *Scilus* was destroyed some time be-
 “ fore this Battle, so the Expedition must be
 “ wrote some time before the *Greek History*.

Rem. IX. This Dissertation closes with a Remark
 on a very considerable Error in *Arbutnot's Tables*,
 which has misled Mr. *Spelman*, in reducing the
Greek to the *English Measures*, at the End of the
 Book ; for who, says Mr. *Forster*, could have any
 Suspicion of the Correctness of a Work, which, it
 is supposed, was overlooked by some of the great-
 est Genius's in *Europe* ? “ These Tables make the
 “ *Greek Foot* somewhat larger than the *English*
 “ *Foot* : The Pace to contain 5 *Foot English*, and
 “ yet the *Stadium* to contain but 100 Paces, 4 Feet,
 “ 4 Inches and a half ; so that 600 *Greek Feet* are
 “ not equal to 505 *English Feet* : and so the *Stadium*
 “ which contains 4800 *Greek Feet*, is made equal
 “ to 805 Paces 5 Feet, that is 4030 *English Feet*.
 “ This Error arises from computing by the *Fathom*
 “ instead of the *Pace*. The surest Way of reduc-
 “ ing the ancient Measures to those of the Mo-
 “ derns,

“ derno, is to keep in Mind the true Proportion
 “ of their respective Feet. Thus 960 *Greek Feet*
 “ are equal to 967 *English*, and therefore the 34650
 “ *Stadia* contained in the whole Expedition and
 “ Return of the *Greeks*, will, when reduced to our
 “ Measures, amount to 3966 Miles. The *Greek*
 “ Mile or *μῖλιον*, is less than an *English* Mile by
 “ 445 *English* Feet. An *English* Mile contains
 “ 4914 *Greek Feet*.”

What Mr. *Forster* here has an Eye to, is this:
 The last Paragraph of the Expedition of *Cyrus*, in
 Mr. *Spelman's* Translation, runs thus; “ The
 “ whole of the Way, both of the Expedition and
 “ Retreat, consisted of two hundred and fifteen
 “ Days march, of eleven hundred fifty five Para-
 “ sangas, and of thirty four thousand six hun-
 “ dred and fifty *Stadia*, and the Time employed
 “ in both, of a Year and three Months.”

For an Explication of these Measures of Length,
 Mr. *Spelman* has annexed a Note, wherein he re-
 fers us to the twenty-first Annotation upon the first
 Book, where he had told us, that a *Stadium* con-
 tains one hundred Fathoms, that is, six hundred
 Feet: at the same Time taking notice, that the
Greek Foot contained 875 Decimals more than an
English Foot, so that whoever would be exact, must
 compute according to that Fraction; and that the
Plethrum contains the sixth Part of a *Stadium*, i. e.
 one hundred Feet. To this he adds as followeth,
 “ The *Parasangas* or *Stadia*, mentioned by *Xeno-*
 “ *phon* in the above cited Passage, being reduced
 “ to *English* Miles, amount to no more than 3305
 “ Miles and a half, and not to 4331; as *Hutch-*
 “ *inson* computes it, who reckons eight *Stadia* to
 “ an *English* Mile; eight *Stadia*, indeed, make a
 “ *μῖλιον*, or *Greek* Mile, but do not, by a great deal,
 “ amount to an *English* Mile; since an *English*
 “ Mile, according to *Arbutnot*, contains 1056

C c

“ Geome-

“ Geometrical Paces, and a *Greek Mile* only 806 ;
 “ So that an *English Mile* is to a *Greek Mile*, as
 “ 1056 to 806. 4331 *Greek Miles* being there-
 “ fore contained in 34650 *Stadia*, if we say, 1056 is
 “ 806 : : 4331 : the proportional Number will be
 “ 3305, with a Fraction of 668 ; so that 3305 is
 “ will be, to a Trifle, the Number of *English Miles*
 “ contained in the 34650 *Stadia*, as above said.”

I shall finish this Article with one or two Specimens of Mr. *Spelman's* Translation. To introduce these, I will trace the Plan of *Xenophon's* History of the Expedition of *Cyrus*, to that Part of it which contains my Examples.

Darius and *Parysatis* had two Sons, of whom *Artaxerxes* was the Elder, and *Cyrus* the Younger. *Darius* falling sick, and thinking himself near his End, desired his two Sons might attend him. The eldest happened to be present: *Cyrus* was sent for from his Government, over which his Father had set him. *Cyrus* came to Court, accompanied by *Tessaphernes*, as his Friend, and a numerous Attendance of heavy armed *Greeks*. *Darius* died, and was succeeded by *Artaxerxes*; presently after which his Brother *Cyrus* is accused of a Conspiracy against him. He is thereupon apprehended; but is saved from the Punishment of his Treason, by the Intercession of his Mother, and sent back to his Province. *Cyrus* is no sooner there, but he enters into new Contrivances to dethrone *Artaxerxes*, and reign in his Place. In this villainous Project he is encouraged by his Mother, who was fonder of him than of the King. With this View, under various Pretences, he assembles a powerful Army, both *Greeks* and *Barbarians*. With these, the Main of which had no Suspicion of his real Design, he marched from *Sardes*, and traversing *Lydia*, *Phrygia*, *Lycia*, *Cappadocia*, *Cilicia*, *Syria*, and *Armenia*, entered *Babylon*. While he was in *Phrygia*

he received a Reinforcement of Greeks; the Number of which in his Army now amounted in the Whole to eleven Thousand heavy armed Men, and about two Thousand Light-armed. At Tarsus, the Capital of Cilicia, Cyrus and his Army staid twenty Days; and here the Soldiers first entertained a Suspicion of his Intention, that he was leading them against the King; and declared they would go no farther, saying, they were not raised for that Service. But he gave such an Answer to their Inquiries upon this Head, as deceived them into a Resolution of following him, till he led them to the Banks of the Euphrates. Here Artaxerxes met him with the Head of a powerful Army. However, Cyrus's Forces had manifestly the Advantage of his Brother's, and he would undoubtedly have gained the Victory, and made a Conquest of the Empire, if he had not been slain in the Engagement, by the Stroke of a Javelin under the Eye. This deserved Catastrophe turned the Fate of the Battle. And now we come to Xenophon's Character of him, as it appears in Mr. Spelman's Version.

Thus died Cyrus, a Man universally acknowledged by those who were well acquainted with him, to have been of all the Persians, since the ancient Cyrus, indued with the most princely Qualities, and the most worthy of Empire. First, while he was yet a Child, and educated with his Brother, and other Children, he was look'd upon as superior to them all in all Things; for all the Children of the great Men in Persia are brought up at Court, where they have an Opportunity of learning great Modesty, and where nothing dishonest is ever heard or seen. There the Children have constantly before their Eyes, those who are honoured and disgraced by the King, and hear the Reasons of both: So that, while they are Children, they presently learn to command, as well as to obey.

“ Here *Cyrus* was observed to have more Docility
 “ than any of his Years, and to shew more Sub-
 “ mission to those of an advanced Age, than any
 “ other Children, though of a Condition inferior
 “ to his own. He was also observed to excel, not
 “ only in his Love of Horses, but in his Manage-
 “ ment of them; and in those Exercises that re-
 “ late to War, such as Archery and lancing of
 “ Darts, they found him the most desirous to learn,
 “ and the most indefatigable. When in the Flow-
 “ er of his Age, he was, of all others, the fondest
 “ of Hunting, and in Hunting, of Danger. And
 “ once, when a Bear rush’d upon him, he did not
 “ decline the Encounter, but closed with her, and
 “ was torn from his Horse, when he received those
 “ Wounds, of which he ever after wore the Scars;
 “ at last he killed the Bear, and the Person, who
 “ first ran to his Assistance, he made a happy Man
 “ in the Eyes of all that knew him.

“ When he was sent by his Father Governor
 “ of *Lydia*, the Greater *Phrygia*, and *Cappadocia*,
 “ and was declared General of all those who were
 “ obliged to assemble in the Plain of *Castolus*; the
 “ first Thing he did was to shew, that, if he en-
 “ tered into a League, engaged in a Contract, or
 “ made a Promise, his greatest Care was never to
 “ deceive. For which Reason both the Cities that
 “ belonged to his Government and private Men,
 “ placed a Confidence in him: and, if any one
 “ had been his Enemy, and *Cyrus* had made Peace
 “ with him, he was under no Apprehension of suf-
 “ fering by a Violation of it: So that, when he
 “ made War against *Tissaphernes*, all the Cities,
 “ besides *Miletus*, willingly declared for him:
 “ And these were afraid of him, because he would
 “ not desert their banished Citizens; for he shewed
 “ by his Actions, as well as his Words, that after
 “ he had once given them Assurance of his Friend-

“ ship,

“*And*, he would never abandon them, tho’ their
 “*Number* should yet diminish, and their Condition
 “*be* yet impair’d. It was evident, that he made
 “*it* his Endeavour to outdo his Friends in good,
 “*and* his Enemies in ill Offices; and it was re-
 “*ported*, that he wished to live so long, as to be
 “*able* to overcome them both, in returning both.
 “*There* was no one Man therefore of our Time,
 “*to* whom such Numbers of People were ambi-
 “*tious* of delivering up their Fortunes, their Cities,
 “*and* their Persons.

“*Neither* can it be said, that he suffered Male-
 “*factors* and Robbers to triumph; for to these he
 “*was*, of all Men, the most inexorable: It was
 “*no* uncommon Thing to see such Men in the
 “*great* Roads depriv’d of their Feet, their Hands,
 “*and* their Eyes; so that any Person, whether
 “*Greek* or *Barbarian*, might travel whithersoever
 “*he* pleased, through the Country under his Com-
 “*mand*, and provided he did no Injury, be sure
 “*of* receiving none. It is universally acknow-
 “*ledged*, that he honoured, in a particular Man-
 “*ner*, those who distinguish’d themselves in Arms:
 “*His* first Expedition was against the *Pisidians*
 “*and Mysians*; in this, he commanded in Person,
 “*and* those whom he observed forward to expose
 “*themselves*, he appointed Governours over the
 “*conquered* Countries, and distinguished them by
 “*other* Presents; so that brave Men were looked
 “*upon* as most fortunate, and Cowards as deserving
 “*to* be their Slaves: For which Reason great Num-
 “*bers* of People presented themselves to Danger,
 “*where* they expected *Cyrus* would take Notice
 “*of* them.

“*As* for Justice, if any Person was remarkable
 “*for* a particular Regard to it, his chief Care was,
 “*that* such a one should enjoy a greater Affluence
 “*than* those who aimed at raising their Fortunes

by unjust Means. Among many other Instances
 charactere of the Justice of his Administration,
 this was one, that he had an Army which truly
 deserved that Name, for the Officers did not
 come to him from Countries on the other Side
 of the Sea for Gain, but, because they were sen-
 sible that a ready Obedience to Cyrus's Com-
 mands was of greater Advantage to them, than
 their monthly Pay; and indeed, if any one was
 punctual in the Execution of his Orders, he
 never suffered his Diligence to go unrewarded.
 For this Reason, it is said that Cyrus was the
 best served of any Prince in all his Enterprises.
 If he observed any Governour of a Province
 joining the most exact Oeconomy with Justice,
 improving his Country, and increasing his Re-
 venue, he never took any Share of these Ad-
 vantages to himself, but added more to them.
 So that they laboured with Chearfulness, enriched
 themselves with Confidence, and never concealed
 their Possessions from Cyrus: For he was never
 known to envy those who owned themselves to
 be rich; but endeavoured to make use of the
 Riches of all who concealed them. It is univer-
 sally acknowledged, that he possess'd, in an emi-
 nent Degree, the Art of cultivating those of his
 Friends, whose Good-will to him he was assured
 of, and whom he looked upon as proper Instru-
 ments to assist him in accomplishing any thing
 he propos'd: And, as he thought he stood in
 need of his Friends to assist him in the Execu-
 tion of his Designs, for that Reason, he endea-
 voured to shew himself a most powerful Assistant
 to them in every thing he found they desired.
 As, upon many Accounts, he received, in my
 Opinion, more Presents than any one Man, so,
 of all Men living, he distributed them to his
 Friends, with the greatest Generosity, and in
 this

this Distribution confuted both the Taste and the Wants of every one. And as for those Ornaments of his Person that were presented to him, either as of Use in War, or Embellishments to Dress, he is said to have expressed this Sense of them, that it was not possible for him to wear them all, but that he looked upon a Prince's Friends, when richly dress'd, as his greatest Ornament. However, it is not so much to be wondered at, that, being of greater Ability than his Friends, he should outdo them in the Magnificence of his Favours; but that he should surpass them in his Care, and his Earnestness to oblige, is, in my Opinion, more worthy of Admiration. For Cyrus frequently sent his Friends small Vessels half full of Wine, when he received any that was remarkably good, letting them know, that he had not for a long time tasted any that was more delicious; for which Reason he sends it to you, and desires you will drink it out to-day, with those you love best. He also frequently sent them half Goose, and half Loaves, and such other Things, ordering the Person who carried them to say, Cyrus liked these Things, for this Reason he desires you also to taste of them. Where Forage was very scarce, and he, by the Number and the Care of his Servants, had an Opportunity of being supplied with it, he sent to his Friends, to desire they would give the Horses, that were for their own Riding, their Share of it, to the end they might not be oppress'd with Hunger, when they carried his Friends. When he appeared in Publick upon any Occasion, where he knew many People would have their Eyes upon him, he used to call his Friends to him, and affected to discourse earnestly with them, that he might shew whom he honoured. So that by all I have heard, no Man,

“ either of the *Greeks* or *Barbarians*, was ever more beloved.”

This is, in many Instances, a most amiable and princely Character : And it is to be lamented, that a Person, endued with so many admirable Qualities, adorned with so many Accomplishments, and of so charming a Behaviour, should be hurried, by an unjustifiable Ambition, into Courses, which, if they had succeeded, would have fixed an indelible Stain on his Reputation, in the Judgment of good Men, but, as it happened, ended in his deserved Ruin.

When he was slain, in the Manner that has been mentioned, his Head and Right-hand were cut off upon the Spot. *Xenophon* closes the first Book, with a Relation of what followed immediately thereupon, both in the King's and *Cyrus's* Army; until the *Greeks*, that were in the latter, were informed of his Death. With these melancholy Tidings the second Book opens; and it goes on with a Narration of their Sentiments, Deliberations and Proceedings, in consequence of so unfortunate an Event, till it ends in that important Crisis, which engaged them to make choice of our illustrious Author for their Leader. What ensued upon this wise and auspicious Resolution, is the Subject of the Remainder of this celebrated History. But the third Book, in particular, begins with an Account of the Manner of *Xenophon's* being first engaged in this unlucky Expedition, the Return from which he afterwards managed with such consummate Prudence and good Fortune, and his being afterwards set at the Head of the *Greeks*. The two or three Paragraphs containing this, are all the Citations I can find Room for in this Article; and, with the foregoing, may serve as sufficient Examples, for learned Readers to judge by, of Mr. *Spelman's* Translation.

After finely describing the Distress the *Greeks* were in, on finding themselves deprived of their Leader,

Leader, by the Fall of *Cyrus*; in a strange Country, from whence they knew not how to retire; and in Danger of falling into the Hands of an incensed Monarch, whose Dominions they had invaded, and whom they came to dethrone and to destroy, and who had broken the Truce he had made with them, our Author tells us, " There was in the Army an *Athenian*, by Name *Xenophon*, who, without being a General, a Captain, or a Soldier, served as a Volontier: For having been long attach'd to *Proxenus* by the Rights of Hospitality, the latter sent for him from home, with a Promise, if he came, to recommend him to *Cyrus*; from whom, he said, he expected greater Advantages, than from his own Country. *Xenophon*, having read the Letter, consulted *Socrates* the *Athenian* concerning the Voyage, who, fearing lest his Country might look upon his Attachment to *Cyrus* as criminal, because that Prince was thought to have espoused the Interest of the *Lacedæmonians* against the *Athenians* with great Warmth, advised *Xenophon* to go to *Delphos*, and consult the God of the Place concerning the Matter. *Xenophon* went thither accordingly, and asked *Apollo*, to which of the Gods he should offer Sacrifice, and address his Prayers, to the end that he might perform the Voyage he propos'd in the best and most reputable Manner; and, after a happy Issue to it, return with Safety. *Apollo* answered, that he should sacrifice to the proper Gods. At his Return he acquainted *Socrates* with this Answer; who blamed him, because he had not asked *Apollo* in the first Place, whether it were better for him to undertake this Voyage, than to stay at home; but, having himself first determin'd to undertake it, he had consulted him concerning the most proper Means of performing it with Success: But since, says he, you have asked this, you ought to do what

" the

“ the God has commanded. *Xenophon* therefore,
 “ having offered Sacrifice to the Gods according
 “ to the Direction of the Oracle, set Sail, and
 “ found *Proxenus* and *Cyrus* at *Sardes*, ready to
 “ march towards the *Upper Asia*. Here he was
 “ presented to *Cyrus*, and *Proxenus* pressing him
 “ to stay, *Cyrus* was no less earnest in persuading
 “ him, and assured him, that, as soon as the Ex-
 “ pedition was at an End, he would dismiss him;
 “ this he pretended was designed against the *Pe-*
 “ *sidi*ans.

“ *Xenophon* therefore, thus imposed on, engaged
 “ in the Enterprize, tho’ *Proxenus* had no Share
 “ in the Imposition, for none of the *Greeks*, besides
 “ *Claarchus*, knew it was intended against the King;
 “ but when they arrived in *Cilicia*, every one saw
 “ the Expedition was designed against him. Then,
 “ tho’ they were terrified at the Length of the
 “ Way, and unwilling to go on, yet the greatest
 “ Part of them, out of a Regard both to one ano-
 “ ther, and to *Cyrus*, followed him; and *Xenophon*
 “ was of this Number.

“ When the *Greeks* were in this Distress, he
 “ had his Share in the general Sorrow, and was un-
 “ able to rest. However, getting a little Sleep,
 “ he had a Dream. He thought it thunder’d, and
 “ that a Flash of Lightning fell upon his pater-
 “ nal House, which upon that was all in a Blaze.
 “ Immediately he awoke in a Fright, and looked
 “ upon his Dream as happy in this Respect, be-
 “ cause, while he was engaged in Difficulties and
 “ Dangers, he saw a great Light proceeding from
 “ *Jupiter*. On the other side, he was full of Fear,
 “ when he considered that this Dream was sent by
 “ *Jupiter* the King, and that the Fire, by blazing
 “ all around him, might portend, that he should
 “ not be able to get out of the King’s Territories,
 “ but

“ but should be surrounded on all Sides with Difficulties.

“ However, the Events, which were consequent to this Dream, sufficiently explain the Nature of it; for presently these Things happened: As soon as he awoke, the first Thought that occurred to him was this, *Why do I lie here? The Night wears away, and, as soon as the Day appears, it is probable the Enemy will come and attack us; and if we fall under the Power of the King, what can preserve us from being Spectators of the most tragical Sights, from suffering the most cruel Torments, and from dying with the greatest Ignominy? yet no one makes Preparation for Defence, or takes any Care about it: But here we lie, as if we were allowed to live in Quiet. From what City therefore do I expect a General to perform these Things? what Age do I wait for? But if I abandon myself to the Enemy this Day, I shall never live to see another.* Upon this he arose, and first assembled the Captains who had served under *Praxenus*; and when they were together, he said to them, *Gentlemen! I can neither sleep, (which, I suppose, is your Case also) nor lie any longer, when I consider the Condition to which we are reduced. For it is plain the Enemy would not have declared War against us, had they not first made the necessary Preparations; while, on our Side, none takes any Care how we may resist them in the best Manner possible. If we are remiss, and fall under the Power of the King, what have we to expect from him, who cut off the Head and Hand of his own Brother, even after he was dead, and fixed them upon a Stake? How then will he treat us, who have no Support, and have made War against him with a Design to reduce him from the Condition of a King to that of a Subject,*

“ jett, and, if it lay in our Power, to put him to
“ Death? Will he not try the Power of every Ex-
“ tremity, to the end that, by torturing us in the
“ most ignominious Manner, he may deter all Men
“ from ever making War against him? We ought
“ therefore to do every thing rather than fall into
“ his Hands. While the Peace lasted, I own, I
“ never ceased to consider ourselves as extremely mi-
“ serable; and the King, with those who belonged to
“ him, equally happy: When I cast my Eyes around,
“ and beheld how spacious and beautiful a Country
“ they were Masters of, how they abounded in Pro-
“ visions, Slaves, Cattle, Gold, and rich Apparel;
“ and on the other hand, reflected on the Situation
“ of our Men; who had no Share of these Advan-
“ tages, without paying for them, which I knew
“ very few were any longer able to do, and that
“ our Oaths forbade us to provide ourselves by any
“ other Means; when I reflected, I say, on these
“ Things, I was more afraid of Peace than now I
“ am of War. But, since they have put an End
“ to the Peace, there seems to be an End also both
“ of their Insolence and our Jealousy; and these
“ Advantages lie now as a Prize between us, to be
“ given to the bravest: In this Combat the Gods
“ are the Umpires, who with Justice declare in our
“ Favour; for our Enemies have provoked them by
“ Perjury, while we, surrounded with every thing
“ to tempt us, have with Constancy abstained from
“ all, that we might preserve our Oaths inviolate;
“ so that, in my Opinion, we have Reason to engage
“ in this Combat with greater Confidence than they.
“ Besides, our Bodies are more patients of Cold, of
“ Heat, and of Labour, than theirs; and our
“ Minds, with the divine Assistance, more resolved:
“ And if, as before, the Gods vouchsafe to grant us
“ the Victory, their Men will be more obnoxious to
“ Wounds and Death. But possibly others also may
“ entertain

" entertain these Thoughts : For Heaven's sake then,
 " let us not stay till those who do, come and en-
 " courage us to glorious Actions, but let us prevent
 " them, and excite even them to Virtue. Shew your-
 " selves the bravest of all the Captains, and the
 " most worthy to command of all the Generals. As
 " for me, if you desire to lead the Way in this, I
 " will follow you with Cbearfulness; and if you
 " appoint me to be your Leader, I shall not excuse
 " myself by Reason of my Age, but think myself
 " even in the Vigour of it, to repell an Injury. Thus
 " he spoke.

" The Captains hearing this, all desired he would
 " take upon him the Command, &c.

ARTICLE XXII.

LITERARY NEWS.

THERE has been lately published, at *Göttingen*, the *Bibliotheca Philosophica* of *STRUVIUS*, with Emendations, and such considerable Additions as have enlarged it to above double its primitive Bulk. These Improvements are the Work of *Lud. Mart. Kabl*. In its present State it makes two Volumes, 8vo, of 476 and 454 Pages. The Work is in *Latin*: But it is such *Latin* as the *Germans* generally write; and it is filled with harsh foreign Names. What renders it still the more disagreeable is, the Materials of it being thrown into that hateful Form which *Bayle* set an ill Example of in his Dictionary; and which has been too much followed since. Besides these Disadvantages, it is a very imperfect Performance, not only by Reason of the Omission of many Books and Writers, not inconsiderable; but because of the superficial Man-
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ner in which those are mentioned, that are favoured with a Place in it.

The first Volume, consisting of five Chapters, contains the Authors of Philosophical Libraries, such as this before us; of the Lives of the Philosophers, ancient or modern; the Editors of, and Commentators on the Works of *Plato, Aristotle, Pythagoras, Epicurus, Cartesius*, and others; an Account of divers Philosophical Sects, their Dogma, Hypotheses, &c. the logical and metaphysical Writers; with those who have treated Physics in the Experimental Way; the Compilers of natural Histories; and the speculative Theologians.

The second Volume of this Work, divided into four Chapters, with an Appendix, comprises an Account of Ethical Writers, who have treated of civil Polity, and of the Laws of Nature and Nations. Besides these, we have a View of those who have drawn up Philosophical Dictionaries, or have published Collections of Philosophical Dissertations.

There is just publish'd,

The Spirit of Antichrist Display'd: In the History of the *English* Martyrs, who were cruelly burnt or otherways put to Death, for opposing the *Romish* Religion, from the Reign of King *Henry IV.* 1400, to the End of the Reign of Queen *Mary I.* Collected from the most authentick Authors. Whereunto is annex'd, A short Account of some of the principal Errors taught and practised in the Church of *Rome* at this Day.

The Time cometh, that whosoever killeth you, will think that he doeth God good Service. John xvi. 2.

Printed, and sold by *J. Robinson*, at the Golden Lion in *Ludgate-street*, near the *West-End* of *St. Paul's*, 1740.

THE

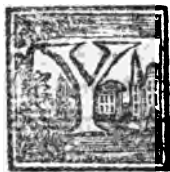


THE
HISTORY
OF THE
WORKS of the LEARNED.

For DECEMBER, 1741.

ARTICLE XXIII.

*Queries concerning Self-Murder: Offered to
a Gentleman in Distress, by way of
Answer to those in the 77th Persian Letter.*



YOU say there's an original Cause of all Things, good, wise, perfect. Must he not therefore act for Ends ever worthy of him? Is it not really his Act that placed you here? and are you certain that he has no End in your continuing where he placed you, farther than yourself now see. Can he have no Use for you beside your own immediate Gratification?—no Work even of a more difficult and disagreeable Sort, than what you were at first acquainted with? and may not a Discharge of this tend some way to some Good, which, *without Compact*, he may possibly require you to promote,—the Improvement of your own Nature, or of those whom you are doom'd to converse with? And may not future Fa-

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ours

vours be annexed to such a Labour? May not this our first State of Existence be probationary, a State of Discipline, and requisite to train us up and qualify us for a more advanced one? May not the supreme Governour demand our Concurrence in the carrying on his various Schemes of Government in various Provinces? and are you clear that you have Authority to oppose that Part of it, in which you find yourself concerned? Are you at Liberty to draw back when you please.—decline the Task—desert the Post which he appears to have designed you? Is Life, and a Capacity for endless Happiness, no Benefit? Has he who gave it no Right to Obedience? —no Reason to expect some Trial, ere he puts a greater Trust into your Hands, and raises you to a superior Station?

You reap no equivalent *Advantage* here by your *Subjection*.—But what if one should be reserved for another Season? Is not then your Impatience to await that Season, giving up all Title to it? Don't you refuse to stand your Trial and accept his Orders? are you not putting yourself out of his Protection, and concluding this State with one of the highest Instances of Disobedience you are capable of? Do not you see every Thing done here by Means and others Mediation? and has not each Act of *your's* a thousand Consequences on the Minds of other Men, spreading all round and reaching to Eternity? and may not such a remarkable one as puts a Period to your Being here, have more and greater ones than you can easily foresee?

But be you of never so small *Consequente to the Universe*,—yet can you ever cease to be of some *Significancy* to yourself, or hope by your *Minuteness* to escape the Eye of God?

This one Act does not *ruin all Nature*; yet may it not be enough to ruin *you*? Why at least may it not throw you some Ages back, or sink you some
Degrees

Degrees in the great Scale of Beings, and oblige you to make some worse *Figure in the Creation* than you do at present; and is it only *Pride* that can suggest such Sentiments?

This *puts an End* to present *Suffering*: But may it not hereafter bring on worse, whether of Loss or Pain? It is a *Remedy in your own Hands*; but would it be *inhuman to deprive you* of this Remedy, if it produce an Evil, greater, and more durable? and how can you be sure it will not, when applied in Opposition to that Course of Nature, which is in Fact guarded by such Penalties on every sensible Being; — those pre-established Laws of the Creation, which have this perpetual Sanction? and why may not a Violation of these Laws (which is a little more than *altering the Modification* of mere Matter) why may not this Act of Violence done to the noblest Part of this inferior World, be followed with some Punishments, as much exceeding any of these felt here, as those inflicted on Men usually exceed our Sufferings in a State of Childhood? May not the great Rule of ANALOGY which holds throughout all Nature lead to this? Being was given, as it must needs be, without your *Knowledge*, and *for a Favour* to each Individual; so it might and would prove, but for his Fault, and may prove so perhaps upon the whole in Time: Yet still why may not the Donor confine this to certain Terms, and you be answerable for rejecting them — for contemning the Gift, and endeavouring yourself to defeat, and teaching others to defeat his whole Aim in bestowing it? If you will not comply with his Intent in one Respect, what Reason do you give why he may not with Justice force you to advance it in another? Why may not you be called again into *Existence*, under other Laws more hard and disadvantageous to yourself, tho' not less calculated for the common Benefit than those you now break

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through? Especially if these themselves might at the worst have been made very tolerable, nay turn'd to your own, no less than the public Good, by a no great Degree of Pains and Patience;—less, probably, than we think needful; less than we daily use in Matters of much less Concern. Try once to regulate your Appetites, Affections, Passions; adapt each of them to your Circumstances in the World, and lay out some Part of that Skill in bending them to your Condition, which you oft use in striving to bring that to them. Go thus into the general Constitution, and if you don't instantly find your Account in it, trust a while and seek for more particular Direction from its Author, and then see whether the Art of living comfortably under his Appointment, may not be attain'd as well as any other Art; whether Time does not make the Practice easy, Use agreeable; whether Nature herself will not admit this among her Laws, and render it *mechanical*.

The foregoing Queries were put into my Hands by a very worthy Clergyman of our Church; who, considering the frequent lamentable Instances of SUICIDE in this Kingdom, (more perhaps than are to be found in all Europe beside) thought the Publication of them would not be improper; as they might happen, in one Case or another, by the Blessing of God, to be of Use, to prevent the perpetrating that most unnatural of all Crimes: Altho' they had not that happy Effect on the unfortunate Gentleman, for whose Service they were first intended.

ARTICLE

ARTICLE XXIV.

On the Wrapper which covered this Article Dr. MORGAN writes, " I received the Inclosed from a Gentleman in the *North*, leaving it to my Choice, either to answer it in private Correspondence, or get it published, as I thought fit. I have chosen the latter as the fairest Way; and to shew that I would no more suppress any Thing written against than for me, I send it you to be inserted in the *History of the Works of the Learned*, designing to reply in the same Paper, if the Gentlemen concerned in it think fit to convey the Argument on both Sides to the Publick, as no doubt but they will." To this we say, we cannot but approve of Dr. MORGAN's Impartiality, and take a Pleasure in obliging him, so long as he maintains the Character (as we hope he always will) of a genteel and candid Disputant.

Remarks upon Dr. Morgan's Physico-Theology: Shewing, that in his Disquisition concerning Divine Providence, and human Nature, he goes upon the Principles of Fatalists, while he argues against Fate; and that his Arguments against Fatalism are inconclusive.

SECTION I.

WITH respect to Divine Providence the Doctor justly maintains, p. 310. " That God has created, and continues to sustain, actuate, move, and direct the Universe, consisting of an infinite Series of Beings in Subordination and Dependance

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" one

" one upon another from the highest to the lowest :
 " And that in this Scale of Beings every 'Rank' or
 " Class has its Laws of Nature, its Powers, Capacities,
 " and Ways of acting prescribed and fix'd." And holds, p. 95. " That rational intelligent
 " Beings, as well as mere animal sensitive Creatures,
 " are governed and directed by *General Laws* : That
 " *Intelligence*, as well as *Sense*, has its natural
 " Boundaries, which it cannot pass ; and these Laws
 " are the Will and established Constitution of the
 " Deity, acting constantly, steadily, and uniformly
 " upon the Principles of perfect Order, Truth,
 " Wisdom, and universal Good : That whatever
 " may appear to us evil, irregular, or wrong in
 " the Creation, can respect only Individuals, considered
 " as separate from, or independent of the
 " Whole." This he takes to be " the first Principle
 " and Foundation of all Morality and Religion ; for he who
 " considers only instrumental, secondary, and occasional Causes,
 " and takes the Parts as independent of the Whole ; while he is
 " censuring, and finding Fault with every Thing,
 " must throw the Blame ultimately upon the supreme,
 " first and universal Cause, the Author, Conserver,
 " Sustainer, and Manager of all Things. But this, adds the Doctor,
 " is taking the Government of the World out of God's Hands,
 " and censuring Him in the Conduct of his Providence,
 " &c." And such he calls " Malecontents, &c." Again, p. 121,
 " the Doctor maintains, " that every Thing that is must be absolutely, and upon the
 " Whole, good : That all Evil is barely relative
 " with respect to us, and we can have no other Rule
 " to judge of Good and Evil." And farther, p. 171,
 " 172 ; he concludes it evident, " that the universal
 " Presence, Power, and intelligent Agency of the Deity,
 " is the only Principle of Individuation, by which all Unity
 " and Diversity, all Re-
 " volution,

" lation, Dependence and Connection; and with-
 " Whole, is, sustained and continued; and with-
 " out which there could be nothing but infinite
 " Confusion and Indistinction, throughout all Na-
 " ture: And leaves it to be considered, whether
 " this universal Presence, Power, and designing
 " Agency of the Deity, be not that Principle of
 " Individuation, that unknown Substance or Sub-
 " stratum of Things, which Philosophers have
 " been so long in Quest of.

'Tis plain the Doctor teacheth here that God does
 every Thing, sustains and actuates the whole Uni-
 verse, animate and inanimate; is the Substratum of
 Things and their Modifier. And this surely amounts
 to the strongest *Fatalism*, if not to *Panteism* it-
 self.

With respect to Man the Doctor proves, p. 96,
 97, 98. " That natural Good, Pleasure, or Hap-
 " piness upon the Whole, as appearing to the Un-
 " derstanding, from the Nature and Consequences
 " of Things, is the necessary Object or subject
 " Matter of all rational Will or Choice; and that
 " a Man can chuse and pursue nothing, but under
 " the Notion or Appearance of Good; and to
 " chuse Evil, as such, is as great a Contradiction
 " as a compelled Choice; in which Case a Man
 " could not be said to chuse or act at all; but would
 " be a mere passive Sufferer." Farther, " That
 " no Good, how great soever it may be in itself, or
 " appear in bare abstract Reasoning, can ever move
 " a Man to the Choice and Pursuit of it, till he
 " comes to desire it to make a Part of his *own*
 " *Happiness*, and feels himself uneasy, and under a
 " painful Anxiety in the Want of it: This Pain or
 " Stimulus of Desire is the only Motive to Action,
 " in the Pursuit of Happiness. ~~-----~~ This, concludes
 " *he*, is a necessary, fundamental, and general Law
 " of all intelligent Beings, and which God never

“suspends or alters, to serve any particular Purpose. And again, p. 109. all Creatures, universally, are constantly and unavoidably govern’d, directed, and determin’d by this Law, in pursuing Pleasure and avoiding Pain.

Page 98. “The Choice or Pursuit of *natural Good* or Happiness, he calls *moral Good*; and the Choice or Pursuit of *natural Evil*, Pain or Misery, *moral Evil*, Falshood in Action or wrong Practise: And hence, he says, it is evident that no Man, as rational and free (*from Force or Compulsion, I suppose he means,*) can act Wrong, but from an antecedent wrong Judgment, mistaking Good and Evil, and chusing and pursuing one instead of the other; since it is plainly impossible to chuse Evil or Misery, as such, and refuse and fly from real Good, &c.” Again, p. 108. “A Man cannot, by any active Power or free Self-Determination, be at Liberty not to desire, chuse, and pursue Good, Pleasure, or Happiness; or not reject or fly from Evil, Pain or Misery: For this is the Law of all animal Nature, both Rationals and Irrationals.

To these Principles of the Doctor concerning Divine Providence and the Nature of Man, every Fatalist will readily agree: I shall now examine his Notions of free Agency by them.

SECTION II.

It is indeed surprising to hear the Doctor, after he has asserted *That Man is under a necessary Law, or inevitable Necessity, to pursue Pleasure or Happiness, and to avoid Pain or Misery, and in which he cannot possibly act wrong, but from an antecedent wrong Judgment, mistaking Good and Evil, and pursuing one instead of the other,* p. 98; it is most surprising I say to hear him talk, p. 99, 100. “of Man’s acting
“with-

“ without a Judgment at all, and without thinking,
 “ commanding his Reason to be silent, &c. and
 “ this without his being forc’d or compell’d.

A Man may declaim in a popular Harangue, and call Men of weak Judgment and strong Passions, People of no Thought and Judgment at all; but this will not be admitted in Philosophical Truth: And indeed the Doctor will be found by careful Readers, to declaim rather than reason, against Fate. In these Pages he starts an Objection against Necessity, and pretends to answer it, but sufficiently confutes himself again, p. 152, 153. by shewing it plain *Matter of Fact*: “ That the greater apparent Good in mere Speculation, or abstract Reason, never determines a Man’s Will or Choice, “ against the greater Weight, or more pressing “ present Uneasiness of Appetite and Desire to the “ contrary; and that no rational Good, how great “ soever in Speculation or Theory, can determine “ a Man’s Will or Choice, while he does not desire it, or feel the Want of it, and while, consequently, the Possession or Acquisition would be “ no Enjoyment or Gratification.” And how can it be otherwise, seeing the Pain or Stimulus of Desire, whether of the private or publick Passions, is the only Motive to Action in the Pursuit of Happiness, and the necessary Law by which God constantly actuates all Beings, and directs all their Actions vicious and virtuous * to universal Good? And what Malecontent dares find Fault? The general Laws of Nature are fix’d, and cannot be broken, and are never suspended.

* The Existence of and Distinction between Virtue and Vice, or Generosity and Selfishness, and their consequent Pleasure and Pain, or relative Good and Evil in the *best Scheme*, cannot be objected to by the Doctor, as they have been by less knowing Writers upon this Subject; for he has proved the Consistency and Necessity of them upon the Whole, in the last Chapter of his Book.

“ Man

" Man is free; *the Doctor asserts*, p. 108, with
 " regard to the Exercise of his physical active
 " Power, and is not forced, compelled or acted upon,
 " but cannot by any active Power or free Self-Deter-
 " mination, be at Liberty not to desire and pursue
 " Pleasure and avoid Pain." This is the *necessary*
Law of his Nature, by which he is constantly and un-
avoidably actuated; and serves all the Purposes, of
 Fatalists and Fatalism. Where then shall we find
 the Doctor's Notion of *free Agency*? Why,
 after much saying and unsaying, we are told, p.
 185, " That free Agency or the Liberty of
 " human Actions consists in a Power of sus-
 " pending the Judgment and consequent Choice
 " and Pursuit, in order to a thorough Exami-
 " nation, and till proper Evidence appear, and
 " then carrying the Assent no farther than the Evi-
 " dence, Perception, or Appearance of Truth."
 But it will be ask'd the Doctor here, Will the *Un-*
easefulness of Desire, that necessary Law by which we
 are actuated, suffer Men always to suspend their
 Judgment, &c. Or if it sometimes doth, is it not
 the greater Uneasiness and *Fear of Mistake* of Hap-
 piness, that *necessitates* us to *suspend our Judgment*
 and consider more fully? Still the same Law reigns
throughout all our Deliberations and Judgments;
 and it is strange that a Gentleman of the Doctor's
 Penetration did not see it. But he had deceived
 himself by his arguing before, p. 178, 179. " That
 " the Idea of Agency or active Power has no ne-
 " cessary Connexion with the Idea of rational Mo-
 " tive, Intention, or End of Action: Wherever
 " there is a Power of acting with, there must be
 " the same Power of acting without a Motive;
 " for the Power of acting, and the Motive or Rea-
 " son of Action, are as perfectly different and dis-
 " tinct as any two Ideas can be: And if the Power
 " of acting be different and distinct from the Mo-
 " tive

“ tive or Reason of Action, there must be a Pow-
 “ er of acting arbitrarily and absolutely by mere
 “ Will or Pleasure, or with a *stat pro Ratione ver-*
 “ *tutis*. In p. 212, 213, the Doctor repeats
 “ all this Reasoning, and talks of a blind unintel-
 “ ligent Exertion of mere Power, without Rea-
 “ son, Wisdom or Design,” which I cannot pos-
 “ sibly frame an Idea of, more than of an *unintelli-*
 “ *gent Mover*; nor can the Doctor himself. See p.
 27, 28.

But the Doctor will not deceive Fatalists by this dark and ambiguous Way of Reasoning. Is acting for *Pleasure*, Good, or Happiness, which he own'd, p. 97, “ the Desire of to be the only Motive to
 “ Action, and the necessary, fundamental, and ge-
 “ neral Law of all intelligent Beings, by which
 “ they are constantly and unavoidably actuated and
 “ governed,” is acting, I say, for this grand End and *Object* of all *Desire* acting arbitrarily, without Motive or Design? The Doctor here confounds Will and Pleasure, tho’ he distinguisheth between the Power of acting and the Motive to Action, which are all different Modifications of the Mind. Can a Man act for Pleasure without desiring it? Can he will it without antecedently desiring it? Desire is always the Spring or Motive, and the Will is always necessarily determined by the *strongest Desire*, whether to *act* or *forbear* acting. Thus the Chain of Necessity lies, and the necessary Law is general, and prevails throughout. The Doctor may make Distinctions, or confound Things, to serve his Purposes; but take away *Desire*, the only Motive to Action, and you take away both the *Will* and *Power* to act. And such a Being could not move or act *at all*, or be moved or acted upon but by Force like a Stone.

Wherever there is a Power of acting with, there must be the same Power of acting without a Mo-
 tive,

ive, says the Doctor; for the Ideas of Power and Motive are distinct. And if the Power of acting be distinct from the Motive or Reason of Action, there must be a Power of acting arbitrarily. How does this conclude? He might as well have argued, Wherever there is a Power of acting with, there must be the same Power of acting without Sense or Perception: For the Power of acting and the Perception of Action are perfectly distinct Ideas. And if the Power of acting be different and distinct from the Perception of Action, there must be a Power of acting without any Perception at all. And he does indeed talk, p. 213. of *unintelligent Exertion of mere Power*; which is a Thing altogether inconceivable, absurd, and impossible as the Doctor has proved in the first Chapter of his Book.

The same strange kind of Reasoning is applied to the Deity, p. 187. "A wise and righteous Being will always act upon the rational Motives and Fitness of Action, and cannot as a *wise* and *righteous Being* do otherwise; but this he says is not for Want of Power, but from *Rectitude of Will*." It seems then God has a *Power* to do Ill, but wants *Will*. But Power if it can exist without Will, as the Doctor supposes it may, cannot be exerted; and therefore is good for nothing more than if it did not exist. But why does God want Will to exert his Power to do Ill? Is it not because He can have *no Motive* or Reason exciting or justifying Him to *will Evil*? And suppose all his Motives to Good were taken away, could He, in that Case, will it? And could his Power of doing Good signify aught if it remain'd? In fine, take away the Motives and Inclinations to do both Good and Evil from any Being, it could do nothing at all. I don't know what Idea the Doctor can have of a Power of acting which cannot be exerted, a Power which never could or can be exerted?

God

God necessarily loves Good, knows it, and wills it; and it is a Contradiction to his perfect Nature to do otherwise. Man necessarily desires Good, wills it, and if he perfectly knew it and the best Means to it, could never swerve from it; as he must of necessity, through the Imperfection of his Nature, or limited Capacity, frequently do. But these Mistakes, are ever in a necessary Proportion to the Capacities and Circumstances, of particular Creatures; and therefore still no Exception to the universal fixed Law, by which all Creatures are constantly and unavoidably actuated and governed in their Pursuits of Happiness. But if Men may, as the Doctor concludes, p. 212, 213, "exert their physical Power blindly and unintelligently, without Reason, Wisdom or Design, which he calls physical free Agency or Liberty," this could come within no Law of Government at all; as he owns "it can come under no moral Consideration at all." And yet the whole Scheme of Providence might be *horridly perplex'd*, if not ruin'd, by such *unintelligent Exertions of Power*; tho' the Doctor says, "there could be no moral Good or Evil, Right or Wrong, in such Actions;" and consequently might have added, are neither to be approved nor condemned, whatever might be their Effects.

But I leave these Opinions, too gross to be farther insisted upon or defended by any Philosopher, and which are so evidently contradictory to the Doctor's other Principles, concerning Divine Providence and Human Nature, and proceed to answer his Objections to Necessity or Fate.

SECTION III.

I cannot here transcribe all the Doctor's Reasoning against Fate; for he is very copious and diffusive, but

but shall give the Sum of each Objection, referring to the Pages as I go along.

In p. 179, 180. the Doctor pretends to answer the Fatalist's Comparison of the Mind being determined by Motives, as a Ballance is by Weights. But he neither puts the Case right, nor answers it intelligibly. He says, "Suppose the Motives or Reasons of an Action be equal on both Sides, the Mind in such a Case could not act at all, but must be at perfect Rest, like a Ballance with equal Weights." And who doubts this as to that particular Case? But, *adds he*, "Every one sees the Absurdity and Impossibility of such a Supposition." And the Reason, if there be any, for this Conclusion, was given before, *viz.* he said "That the forbearing the Action, is as much the Act of the Mind, as doing it." So *Rest* here is *Action*; according to the Doctor. He might as justly have said, that Rest in the Ballance with equal Weights, is the same with the Motion of it when preponderating with unequal Weights. The Confusion lies here. The Doctor supposes a *particular Case* about acting or not acting; and concludes in the *general*, that if the Mind cannot act when the Motives to do or forbear a particular Action are equal, *it cannot act at all*, which is a Thing impossible and absurd. Thus the Matter stands in Fact. The Mind is under a *natural Necessity* of *Thinking* (which is acting) at all Times, at least while awake. But in *changing* from one Thought to another, *she* must *always* be determined by some *Motive*, some Uneasiness, or Desire. I shall run the Parallel between the thinking Mind and unintelligent Ballance. Suppose the Mind in its natural State of thinking on whatever pleases it best at the Time; the Ballance too in Equilibrium. A new Subject is proposed to the Mind, but the Motives to consider it or not are perfectly equal; and equal Weights laid in the Ballance.

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 lance. In this Case the Mind could not be ~~altered~~
 by the ~~equal~~ Motives from its former State; nor
 the Ballance from its former Equilibrium. But sup-
 pose the Motives and Weights *unequal*, and both
 must of necessity *change*. It is the same with the
 external Actions of the Mind. A Man must of ne-
 cessity either move or rest his Body. If he *rests*,
 and it is proposed to him to move, but the Reasons
 for his walking are just *equal* to those for his sitting
 still; he must in that Case *keep his Posture*; because
 there is *no Motive* to make him *change* it, or break
 his Rest. On the contrary, if he walks, and the
 Reasons proposed for him to sit down or rest are
equal, he must *continue his Walk*, till some addi-
 tional new Motive, Desire, or Uneasiness make him
 change to Rest. But it cannot conclude as the Doc-
 tor does, that if he cannot do *any one* of these by
 an arbitrary absolute Act of the Will, therefore he
 cannot do *any of them at all*, which is impossible
 and absurd; for some of them he must of necessity
 do.

The Doctor goes on in p. 181. 2, 3, 4, 5, 6.
 with a great Flourish to prove, "That nothing but
 " Truth, evident, irresistible Truth, can force the
 " Judgment or Assent of the Mind; and therefore
 " no Error or false Judgment can be absolutely in-
 " vincible. As the whole Question concerning
 " liberty or free moral Agency must depend upon
 " the Proof of this Proposition, he shall, *he says*, con-
 " sider it more particularly and distinctly." The
 Fatalists would cut him short here, by telling him,
 that it is the present apparent greater *relative Plea-*
sure or *Pain*, that necessarily determines Man in all
 his Pursuits of Happiness; and not *speculative Truth*
 and *Falsehood*, and the abstract Nature, Reason, and
 Fitness of Things. And the Doctor prov'd as much
 himself before, p. 121, 122. It may be allowed him,
 that there is as great a Difference between Truth and
 Falsehood,

Falshood, as between Light and Darknes, Black and White; and moreover as great a Difference between infinite Pleasure and Pain. But these Concessions are nothing to his Purpose. For tho' a Man cannot judge *amid* of the Extremes of Truth and Falshood, Light and Darknes, Black and White, Pleasure and Pain, yet there are such infinite Variety of Degrees of Probability in many Cases, such various Mixtures of Light and Darknes, Black and White, Pleasant and Pain, that an imperfect Creature, such as Man is, must of Necessity *often mistake them*. And if Man could suspend his Judgment till he had absolute irresistible Evidence in every Case, which the Doctor chimerically supposes, and herein places Liberty, p. 185. to say all in a Word, *He could not live*. For in what Affairs of Life have we absolute, irresistible Evidence?

In all Speculations and abstract Truths the Judgment or Assent of the Mind is, always in exact Proportion to it's Perceptions of the Degrees of Evidence. And there can be no such Thing as an arbitrary Judgment without Reason, Motive or Evidence on one Side or the other; for where the Evidence is clear on one Side, we cannot withhold our Assent in Proportion to the Degrees of it. And when the Evidences for the Truth or Falshood of a Fact, or Reasons for the Truth or Falshood of a Proposition are *equal*, or appear to the Judgment to be equal, on both Sides; we must for that Reason be in *Suspense* about them. And two Men may, and often do, differ widely in their Judgments of Probable Cases (and in most Cases in common Life we go only upon *Probability*) when a third Man cannot pronounce which of the two are in the Right. For Men's Apprehensions and Strength of Judgment are very different even about abstract Cases; And much more different are their Perceptions and Judgments of Pleasure and Pain, even quite different and opposite.

point in many Cases; one Man having Pleasure from a Thing which gives another Pain, And while both are in the Right with Respect to their *Feelings and Judgments*, yet perhaps both may pronounce each other in the Wrong as judging arbitrarily without Reason, or rather obstinately against Reason, as the Doctor does here, thro' a great Mistake of the Nature of Man.

The Doctor, in p. 186, &c. takes another View of Liberty or free Agency, which affects the Deity Himself. "It being allowed that intuitive evident Truth necessitates the Judgment and Choice, and that God knows all Truth, it is evident that he cannot act contrary to Truth, but must necessarily do what in it's Nature is best and fittest to be done; and therefore there can be no such Thing as Liberty or free Choice in Nature. This Difficulty, which, *he says*, has so long puzzled and perplex'd the Metaphysicians, arises only from confounding the Power of acting with the Reason or Motive of the Action, which are quite different Ideas." This he asserts over and over. And I never knew it was deny'd before. But this will not answer his Design, to prove a Freedom from Necessity either in God or Man, as I remarked before. No Philosopher or Man of common Sense will say that Power can exist in an *unintelligent Subject*: And yet if Power can be *excited without Intelligence*, as the Doctor asserts, p. 213, it may, how will he prove that it may not exist without Intelligence? So that *Matter*, supposing it unintelligent, may yet effect every Thing we see; and therefore there may be no Need of an *intelligent Mover*, &c. The Doctor would call the Maintainers of such Tenets by very hard Names, was he arguing against them himself. But I shall leave the Consequences of his Principle of unintelligent Exertion of Power to his own farther Consideration.

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Mean Time the Doctor owns that God cannot *will Evil*; and consequently cannot *do Evil*. And I add if he *desired Evil*, he must *will it*, and *do it*. But it is a *Contradiction* to the necessary Goodness and absolute Perfection of his Nature to desire *Evil*, and consequently he can neither *will*, nor *do it*. And therefore he is not free from *Necessity*, but from *Compulsion* or external Force. The Doctor also owns that Man cannot *will*, or chuse *Evil*, as such; and consequently cannot *act Wrong*, but from an antecedent *wrong Judgment* mistaking Evil for Good. And he must often, thro' the necessary Imperfection of his finite Nature, mistake a lesser Good for a greater: He must, when there is a Competition among the Passions, be determined by the *strongest* of them, *i. e.* by the Passion which appears to carry the greatest Good with it. And he must justify himself at the Time, tho' after private Passion is gratified at the Expence of a publick one, and the Solicitations of the one is over, and the other remains, he must blame himself for what is done, and wish to have gratified this the now strongest Desire. The Judgment must necessarily be according to the *present Appearance*, or rather *Feeling*, of Pleasure and Pain, and the Will or Choice necessarily determined by it, while Reason is always the Servant of the reigning Passion or Desire; for Man reasons very differently when under the Influence of different Passions, whether selfish or generous.

The Doctor, p. 191, &c. endeavours again to demonstrate the Truth of his former Proposition: *That no Error or false Judgment is absolutely invincible*. And taking it in the Abstract, it is certain that Truth may be found out, and cannot, before it be found, force Assent. But the Doctor, after saying a great deal about this abstract Proposition, owns, p. 199. "That in most of the Affairs of common Life,

Life, and the several Questions which come before us to be deliberated and resolved upon, there is no absolute indubitable Certainty to be had on one Side or the other, there are Reasons *pro* and *con*, and a Possibility of Truth on both Sides. — And that the fairest Appearance of Truth may deceive us, and what appears to us, for all that we can see, to bid fairest for the Truth, may be really and absolutely false." — And concludes, p. 203. from this Reasoning, "That the Perception of Certainty must necessitate the Judgment of Certainty, and the Perception of Probability must necessitate a Judgment of Probability, in Proportion to the Evidence." And yet, p. 204. he asserts after all, "That every Man who will reflect, must be conscious to himself that he hath a Power, and is at liberty to suspend his Judgment, against any Appearance of bare Probability, till he has thoroughly examined the Matter, and maturely weigh'd the Evidence on both Sides." How comes the Doctor by this Liberty to contradict himself so soon? He had proved, in p. 203. "That the Perception of Probability necessitates a Judgment of Probability;" but in the next Page, 204. will have it that a Man can suspend his Judgment of Probability. This however is no arbitrary Act of the Doctor; but to make out what he afterwards, p. 205. calls a *Demonstration on the Side of Liberty*, he artfully shifts the State of the Case, by immediately adding, p. 203. "that a Man who judges and decides upon any *doubtful Point*, before he has done this (*viz.* fully examined the Evidence on both Sides) must be conscious of his acting thus freely, rashly and presumptuously, without any Necessity or Constraint that he was under, either external or internal." It comes out then that a Man is only free to suspend his Judgment in *doubtful Points*. But had the Doctor carry'd on his

Reasoning about the Nature of Judgment, where he concludes that Perception of Probability necessitates a Judgment of Probability, he might as justly have added, that where there is *no Perception of Evidence on either Side* of a Question, there must be necessarily *no Judgment* about it; the Case must remain *doubtful*, and the Mind must of Necessity remain in *Suspence*, till farther Light appears on some Side. In fine, the *Suspension* of the Judgment in a *doubtful Case* is as necessary as the *Determination* of it in a *certain or probable Case*. So the Doctor's pretended Demonstration on the Side of Liberty falls to the Ground.

The Doctor undertakes to answer but one Objection more to Liberty, in p. 215. "It is very common *he says* in this Argument to compare divine and human Agency; and by proving that God must always do what is best and fittest to be done, it is from hence concluded, that therefore Man must necessarily do what is not best and fittest to be done." However common this Way of Arguing may be to the Doctor, it is the first Time I ever met with it, tho' I have read much upon the Subject. Had it been argued, that God, who is a necessarily Good, Wise and Powerful Being, must therefore *only do always* what is *absolutely best* and fittest to be done; but that Man, who is a limited and necessarily imperfect Creature as to Goodness, Wisdom, and Power, must necessarily *often do* what is *relatively not best* and fittest to be done, I know not how this could be disputed.

'Tis too common among low ill-bred People, when they cannot reason their Neighbours out of an Opinion, to try to scold them out of it. It is pity that Men of Learning should follow their Example. The Doctor, p. 188. calls all those, who assume the Hypothesis of Necessity, *People either of wrong Understandings or designing Knaves*," because he thinks he had drawn bad Consequences from it the

Page before; and adds, "That he never met with a *Fatalist* but would own so him in private Trust; that his Hypothesis, tho' *true*, is not good or fit to be generally known and received." What a strange way of talking is this? The Reader will make such Reflections here as naturally arise in the Mind upon hearing such Things; so I pass them over. But after all the Doctor has said against *Fatalists*, and what he takes to be the Consequences of their Opinions, I cannot find he differs from them in their fundamental Principles and general Conclusions; viz. p. 310. *The whole Universe is constantly and unavoidably actuated and directed by God, and every Being has its Ways of acting prescribed and fix'd.* What Creature then can counteract the Deity, or break thro' its fix'd Laws of acting? Page 121. *Every Thing that is must be absolutely and upon the whole Good.* Who then can act an arbitrary, or in any Sense free and inconsistent Part, in this necessarily perfect Scheme? Page 95. *Intelligence as well as Sense has its natural Laws and Boundaries which it cannot pass; and these Laws are the Will and established Constitution of the Deity, acting constantly steadily and uniformly upon the Principles of perfect Order, Truth, Wisdom and universal Good! Whatever may appear to us Evil, irregular or wrong in the Creation, can respect only Individuals considered as separate from and independent of the Whole. This he takes to be the first Principle and Foundation of all Morality and Religion.* And this is the very Hypothesis of *Fatalism*. And is this first Principle and Foundation of all Religion and Morality, tho' *true*, not good, or fit to be generally known and received? If a Man be convinced that the Universe is constantly and unavoidably actuated and directed by a perfect Being, or God; and that every Thing that is must be absolutely, and upon the whole, Good, he cannot be afraid of, but content with every Thing that comes to pass.

And upon Principles, as make People, *conscious*
to and *consent* with *Divine Providence*; are certainly
good, and fit to be generally known and received.
Nevertheless, "as Desire of Good or Happiness
is the necessary fundamental and general Law of
our Nature, by which we, and all Creatures
are constantly and unavoidably actuated and
directed, p. 109. and which God, *the Deity*
can, never suspends or alters, p. 97. and *is*
the absolute Nature, Reason and Fitness of Things;
to which our Knowledge and Judgement cannot
extend, p. 121, &c." we must (considered either
as Individuals, or a Society) pursue whatever appears
to us to be, upon the Whole, our Good or Hap-
piness, amidst all the *Contrarieties* which happen; all
of which produce Harmony and general Good. And
altho' we are necessarily determined to pursue *relative*
Good, to praise and blame, reward and punish, upon
this Principle, taking in the Whole of our Frame;
yet all these *Contrarieties*, and their Objects, are
Parts of the best Scheme, or System of Things;
created, sustained, continued, actuated, and direct-
ed, by the absolutely perfect Being, or God. And
therefore *relative Ill*, which is *absolute Good*, cannot
in this View be in the least *blamed* or *found Fault*
with; but rather, as the Doctor says, p. 122, *we*
ought not only to acquiesce in it, but be pleased and
delighted with it. Had the Doctor attended to his
own Principles and Reasonings, p. 121, 122, &c.
about *absolute* and *relative Good* and *Evil*, he would
never have made our praising and blam-
ing, rewarding and punishing, upon the Principles
of *relative Good* and *Evil*, any Objection against
the System of Fatalism; and reflected so severely
upon the Understandings and Honesty of those
who assume that Hypothesis, as he does, p. 187,
and 188. For it is upon the Supposition of our be-
ing necessarily determined by *Pleasure* and *Pain* that
the

the *Sanction* of all Laws are founded, and Men are rewarded or punished for acting *for* or *against* the *Good* of the *particular Society* they are joined to; and not for acting *for* or *against* the *Good* of the *whole Universe*. But if upon further Consideration he find that his own Principles, concerning Divine Providence and human Nature, are the same with those of Fatalists, I hope he will be a little gentler in his Reflections upon them: For it is only against the Doctor's inconsistent chymical Notions of physical free Agency, or *Liberty*, those blind unintelligent Exertions of mere Power, without Reason, Wisdom, or Design, that such Objections can be made, viz. That they can neither be *praised* nor *blamed*. For he owns, p. 202, "That they can come under no moral Consideration at all; because where no End is proposed, or no Reason or Motive of acting considered, there can be nothing of moral Good or Evil, Right or Wrong in the Action." And it may fairly be concluded hence, however wild the Tenet is, that such Actions are entirely *without* the *Bounds* of *God's moral Government*.

Upon the Whole then, Dr. Morgan's Notions of God's Government and human Liberty are *contradictory*; and his Arguments against Necessity or Fate *inconclusive*.

ARTICLE XXV

A Continuation of the Divine Legislation of Moses.

AN Account has been given of the first Part of the second Volume of this curious Work, wherein the Author has examined the Characters of the Jewish People, and of their Law-giver. We are now to give the Reader an Idea of the second Part of the said Volume, wherein he proceeds to consider the Policy given to the Jews by that Legislator's Ministry. For in these two Inquiries he hopes to lay a solid Foundation for the Support of his third general Proposition, *That the Doctrine of a future State of Rewards and Punishments is not to be found in, nor did make Part of the Mosaic Dispensation.*

In the Jewish Republic we find a Policy different from all that ever have been in the World: In which the two Societies, Civil and Religious, were perfectly incorporated with the Almighty, as a temporal Governour, at the Head of both.

The Singularity of this Form of Administration has kept it from being hitherto well understood. Christian Writers, by considering *Judaism* as a religious Policy only, or a Church; and *Deists*, as a Civil Policy only, or a State; have run into infinite Mistakes concerning the Reason, Nature, and End of its Institution.

To understand the Jewish Oeconomy aright, we must begin with this Truth, to which every Page of the Pentateuch bears witness, *That the Separation of the Israelites was in order to preserve the Doctrine of the Unity, amidst the Idolatrous and Polytheistic World.* The Necessity of this Provision Mr. Warburton shews at large hereafter, at present he

he only desires us to suppose there might be a sufficient Reason for it. But now, because it is equally true, that this Separation was fulfilling the Promise made to *Abraham* their Father, therefore the Deists have ever represented, as made for the Sake of a favourite People: And then, supposing such a partial Distinction, to be inconsistent with the divine Attributes, have ventured to arraign the Law of Imposition.

But our Author shews their Representation of the Fact to be both unjust and absurd. "They cannot deny that it was God's Purpose, and becoming his Goodness, to preserve the Doctrine of the Unity amidst an Idolatrous World: But this could never be effected but by a Separation of one Part from the rest. Nor could such a Separation be made any other wise than by bringing that Part under God's immediate Protection, the Consequence of which were great temporal Blessings. Now as some one People must needs be chosen for this Purpose, it seems most agreeable to our Ideas of divine Wisdom, which commonly effects many Ends by one and the same Means, to make those attendant Blessings the Reward of some high exalted Virtue in the Progenitors of the chosen People. But therefore to pretend they are chosen as *Favourites*, is both unjust and absurd. The Separation is made for the Sake of Mankind in general, and they become the Instruments, in Reward of their Forefathers Virtue.

But another Thing offends the Deists: "They cannot understand, let the end of the Choice be what it will, why God should prefer so perverse and foolish a People to all others." Our Author very well accounts for this Procedure of the divine Providence, by shewing, that beside the foregoing Reason of it, viz. to reward the Faith of their great

great Anesthet, and to fulfill the Promise made to them, others may be given every way denoting the Divine or born of infinite Wisdom. For instance, that the extraordinary Providence by which they were protected, might become the more visible and illustrious; for had they been endowed with the Qualities of the most famous Nations of the World, the Effects of that Providence might have been ascribed to their own Power or Wisdom.

Having set forth the Design of God to perpetuate the Knowledge of himself, amidst an idolatrous World, by the Separation of one People from the rest of Mankind, Mr. *Wentworth* proceeds, in the second Section, to display the Manner in which this Design was brought about; when now the Family God had chosen, was become numerous enough to support itself under a Separation, and Idolatry, that was grown to its most gigantic Statute, was necessarily to be repressed.

Here we are shewn the *Israelites* groaning under the Yoke of Egypt, comforted by a Message from God, accompanied with Signs and Wonders, promising them a speedy Deliverance, and Possession of the Land of *Canaan*. The People hearken and are delivered; They depart from Egypt; and in the third Month after, come to Mount *Sinai*. There God first tells them by *Moses*, that if they would obey his Voice, and keep his Covenant, they should be to him a peculiar People. They consent, and God delivers the Covenant to them in the Words of the two Tables.

But this Promise of their being received as God's peculiar People, could be really performed no otherwise than by their Separation from the rest of Mankind. The better therefore to secure this Separation, God proposes to them, that they should be to him a Kingdom, and for Reasons which Mr. *Wentworth* afterwards explains, sends forth

“ to

as respects the *Majesty*, on their first Oath
 of Allegiance deliver the new Digest of their civil and
 religious Laws, and settle the whole Constituti-
 on both of Church and State. Thus the Al-
 mighty becoming their King, he is proper a
 Sense as he was their God, the Republic of the
Isachites was properly a Theocracy, in which
 the two Societies, Civil and Religious, must of
 Course be intimately incorporated. This, our
 Author says, is a Circumstance neither attended to
 or understood. The Author indeed is of similar
 Use, to show how little is instant by it, as he means, to
 free from hope, that those who out of Form are ac-
 customed to call, a Theocracy, yet, in their Rea-
 sonings about it, consider it as a mere *Monarchy*
 under the Judges, and a *Demarchy* under the King.
 Whereas, in Truth, it was neither one nor the other,
 but a proper Theocracy.

Further Doubt will, it may be, ask, why was this
 Separation made in so extraordinary a Way? a Way
 in which nothing can be discovered but the Marks of
 the Legislators Pride, and the People's Superstition.
 What a mere human Lawgiver could gain by such
 a Project, Mr. Warburton shews hereafter, at pre-
 sent he proves, in direct Answer to the Objections,
 since Tyranny was necessary, as that Se-
 paration could be effectually made no other Way. For
 it appears, the *Isachites* were ever violently pre-
 posed to mix with the neighbouring Nations, and
 practise their Idolatry. As this naturally would
 and as Fate did stir up large Portions of them, to
 the Severity of their civil Laws against Idolatry,
 was the human Means that preserved the Remainder
 from Defection. Such an Institute therefore was
 necessary to support a Separation. But *Positive Laws*,
 enforced by the *Magistrate*, in Matters of Opinion,
 are manifestly unjust. Some may therefore wish to be
 satisfied as to such Laws, in any *Polite Republic*,
 equitable

equitable. But such Laws are only equitable in a Theocracy; therefore was a Theocracy necessary.

That they were equitable in a Theocracy our Author sets himself to demonstrate.

And here he shews how this Part of the *Mosaic* Institution has been abused by *Infidels* and *intolerant Christians*: the one urging it against the Divinity of the *Jewish* Religion, presuming such penal Laws to be contrary to natural Equity; and the other justifying thereby their persecuting Principles, as authorised by the Example of Heaven itself; but all this, he says, is grounded purely upon their equal Ignorance of the Nature of a Theocracy.

Mr. *Locke* was the first who openly suggested a Solution of this Point. Mr. *Warburton* had the same Sentiments about it, as this great Man, before he knew that he or any one else had started any Thing that would effectually obviate the Objection of Unbelievers; or deprive the *Intolerants* of any Advantage they could hope to reap from such an Instance. And here he adds several Observations of his own, to support what Mr. *Locke* had formerly offered; which is this, as to the Case of the *Israelites* in the Jewish Commonwealth, who being initiated into the *Mosaic* Rites, and made Citizens of the Commonwealth, did afterwards apostatize from the Worship of the God of *Israel*; these were proceeded against as guilty of no less than high Treason. For the Commonwealth of the Jews, different in that from all others, was an absolute Theocracy; nor was there, nor could there be, any Difference between the Commonwealth and the Church. The Laws established there concerning the Worship of the one invisible Deity were the civil Laws of that People, and a Part of their political Government, in which God himself was the Legislator.

Now in Confirmation of this Reasoning, Mr. *Warburton* enlarges on the ensuing Considerations.

God,

God, says he, was pleased to stand in two *arbitrary* Relations towards the *Jewish* People; besides that *mutual* one in which he stood towards them, in common with the rest of Mankind: and these were, that of a *tutelary Deity*, *gentilitia* and *local*; and that of *supreme Magistrate and Lawgiver*. In both these Capacities he referred it to the People's free Choice whether they would receive him; and they accepting him by the *Horeb* Contract, these necessary Consequences followed:

First, That as the national God, and civil Magistrate, of the *Jews*, were one and the same, their civil Policy and Religion must be intimately united and incorporated, &c.

Secondly, On this Account they could not be distinguished; but must stand or fall together. Consequently the Direction of all their civil Laws must be for the equal Preservation of both. "There-
fore, as the renouncing God for *King* was the
throwing him off as God, and as the renouncing
him for God was the throwing him off as *King*,
Idolatry, which was the rejecting him as God,
was properly the *Crimen lesa Majestatis*; and
so, justly punishable by the Civil Law. But there
was this Difference in the two Cases as to the Ef-
fects. The renouncing God as *civil Magistrate*
might be remedy'd without a total Dissolution of
the Constitution; not so the renouncing him as
tutelary God. Because, tho' he might, and did
appoint a Deputy in his Office of *King*, amongst
the *Jewish* Tribes; he would have no Substitute,
as God, amongst the *Pagan* Deities. Therefore,
In Necessity as well as Right, *Idolatry* was pu-
nishable by the Civil Laws of a Theocracy; it
being the greatest Crime that could be commit-
ed against the State, as tending, by certain Con-
sequence, to dissolve the Constitution.

Thirdly, The Punishment of *Idolatry*, by Law,
" had

had this further Circumstance of Equity, that it was punishing the Rebellion of those who had chosen the Government under which they stood.

But to this, the Defenders of the *customs* Rights of Subjects will be apt to object, that these special Laws were unjust, because no Contract to give up the Rights of Conscience can be binding.

This Card our Author utterly defeats by convincing, That none of all the Idolatries that went into, was MATTER OF CONSCIENCE, but all ways of Convenience; such as the procuring some temporal Good, or averting some temporal Evil, which they wantonly hoped, or affected to fear. But, as Mr. Warburton goes on, it may be asked, — what if their Idolatry had, at any Time, proved Matter of Conscience?

He answers, the Question had been pertinent, had the Law in Dispute been of human Establishment. But it was GOD's, to whose View Futurity is open, and so know the Case would never happen.

It is now to be shewn,

Mr. Warburton proceeds in the next Place to shew, that this Theocracy, as it was necessary, so it would have a very easy Reception; being founded on the flattering Notion of tutelary Deities, gentilitical and local, at that Time universally entertained.

Yet he desires us to observe, that when God agreeably to the whole Method of this Dispensation, takes advantage of, or indulges his People in any habituated Notion or Custom, he always interweaves some characteristic Note of Difference, to mark the Institution for his own. Thus, in this Indulgence of their Prejudices, concerning a tutelary God, he first institutes upon it a Theocracy, a Practice just the Reverse of Paganism, for their Kings became Gods; whereas here, GOD condescended to become King. Secondly, he forbids all

Kind

Kind of Community between the God of Israel and the Gods of the Nations: Whereas there was a general Intercommunity among the Gods of Paganism. But, *thirdly*, the most illustrious Distinction of the *Mosaic Religion* is this, that was built upon a former, namely the *Patriarchal*; whereas the various Religions of the *Pagan World* were all *unrelated* and *independent* of any other.

The Author of the *Grounds and Reasons of the Christian Religion* has, quite contrary to this last Assertion, employed one whole Chapter to prove, that *his Method of introducing Christianity into the World, by building and grounding it on the Old Testament, is agreeable to the common Method of introducing true Revelations, whether real or PRETENDED, or any Changes in Religion, and also to the Nature of Things*. Mr. Warburton has taken him to Task upon this Head, and has endeavoured to prove the Falsity of his Doctrine, and the Weakness of his Arguments. He had attempted to shew that the Fact was as he represents it, and likewise that in the *Nature of Things* it could be no otherwise. Mr. Warburton on the other hand makes it appear, that he has by no means evinced the Fact, and that what he has offered with reference to the *Nature of Things* is utterly insignificant. But to supply his Deficiency in regard of the latter, and thoroughly to refute his erroneous Position, Mr. Warburton here shews us; 1. How the Religions of *Moses and Jesus* must necessarily suppose a Dependency on some Preceding. 2. How the ancient Religions of *Paganism* must necessarily not suppose any such Dependency. and 3. How it came to pass, that the more modern *Impostures*, propagated since the coming of Christianity, imitated the errors rather than the *virtues* of the Religions of ancient Times, in the Pretence to Dependency. Having dispatched all this, he proceeds to shew, that the Christian Religion is not only not dependent on any other, but is the only one that is not.

these Points, he returns to the Courte of his Subject, and lets us see, III.

That the Prejudices aforementioned, concerning local tutelary Deities, which made the *Law* of a *Theocracy* so easy, occasioned as easy a *Defection* from the Laws of it.

1. For these tutelary Deities owning one another's Quality, there was always among their respective Followers, an Intercourse of mutual Honours, tho' not always of mutual Worship. For at first each God was supposed to be so taken up with the Affairs of his own People, as to have but little Leisure or Inclination to attend to those of others. — “ And “ this Prejudice was the *first* Source of the *Jewish* “ Idolatry.

2. But the Pretensions of ALL these Gods being thus mutually acknowledged; and some risen into superiour Fame, the *Rites* of their Worship would be eagerly imitated. And this was the *second* Source of *Jewish* Idolatry; as we see in the Erection of the Golden Calf, and the Fondness for all *Egyptian* Superstitions in general.

3. But, of these tutelary Deities there being two Sorts, one ambulatory, the other stationed; these latter were fixed to their Posts, which, whoever conquered and possessed the Country were obliged to maintain in their accustomed Honours. And whatever *Gentilist* Gods a People might bring with them, yet the *local* God was to have a necessary Share in the religious Worship of the new Comers. — Hence therefore the third Source of the *Jewish* Idolatries. It was this superstitious Reverence to local Deities within their own Districts, that made them so devoted, while in *Egypt*, to the Gods of that Country; and when in Possession of their own Land, to the *tutelary* Gods of *Canaan*.

At length this Intercommunity of Worship becoming universal, from Causes which our Author assigns,

assigns, gave birth to the *last* Source of *Jewish* Idolatries. This drew them into the Service of all the Gods they heard of, or from whom they could fancy to themselves any Benefit.

These Prejudices of Opinion, joined to all those of Practice, learnt in *Egypt*, were the true Cause of their so frequent Lapse into Idolatry. "From whence it appears that their Defection from the God of *Israel* never consisted in their rejecting him as a false God, or the Law of *Moses* as a false Religion, but only in joining idolatrous Rites, and foreign Worship to that of the true God. Their Motive for the Idolatries of *Egypt* was inveterate Custom, for the Idolatries of *Canaan*, the prevailing Principle, that the tutelary God of the Place should be worshipped by its Inhabitants; and for all other Idolatries, the vain Expectation of Good from the guardian Gods." That this was in truth the Case, our Author proves by several Passages of the Prophecies of *Isaiab*, *Jeremiab*, and *Ezekiel*, as well as divers Considerations of his own.

However, tho' the very worst of the *Jewish* Idolatry consisted only in mixing foreign Worship with that of the God of *Israel*; yet, in their mad Attention to these Abominations, the Worship of the true God was often extremely neglected.

The principal Parts, therefore, of the *Israelitish* Idolatry were these, I. Worshipping the true God under an Image, such as the *Golden Calves*, 1. *Kings*, xii. 28. II. Worshipping him in forbidden Places, as in Groves, 2. *Kings*, xviii. 22. *Isa*. xxxvi. 7. III. And by Idolatrous Rites, such as cutting themselves with Knives, *Jer*. xii. 5. IV. By profaning the House of God with idolatrous Images, *Jer*. xxvii. 34. V. By worshipping the true God and Idols together. VI. By worshipping Idols alone, though not exclusive of the true God.

The Usefulness of this Account of the *Jewish Idolatry* to the main Question of his Work will appear when our Author comes to the last Proposition. But there is an immediate Application which he makes of it, that is of no mean Significance, and that is to obviate an Objection of the Infidels, who, from this Circumstance, of the perpetual Defection of this People to Idolatry, would conclude that the Manifestations of God to them could never have been so illustrious as their History represents.

The Strength of which Objection rests on these two Suppositions, that their Idolatry consisted in renouncing the Law of *Moses*, and renouncing it as not satisfied of its Truth: Both of which our Author “has shewn to be false; “The neglect of the “Law, during their most idolatrous Practices, being no other, nor more, than as impure *novel* “*Rites* more strongly attract the Attention of superstitious People than *old* ones, whose Sanctity has “no carnal Allurements: as to its Original, they “never entertained the least Doubt of its being from “God; whom they understood to be the Creator “of the Universe: altho’ indeed in the Period just “preceding their Captivity, on the gradual withdrawing the extraordinary Providence from them, “they began to doubt concerning God’s *particular* “*Regard* to them, as his *chosen* People.”

Before he quits this Subject, Mr. *Warburton* takes notice of one thing more, which, he says, is so remarkable to be passed over. “As fond as the “*Jews* were of borrowing their Neighbour’s Gods, “we do not find, by any Circumstance of ancient History, either profane or sacred, that their “Neighbours were disposed to borrow theirs. Nay we “are assured, by Holy Writ, they did not. The principal Reasons of this were these:

1. It was well known to all the neighbouring Nations, that the God of *Israel* had an utter Abhorrence

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of all Fellowship with the Gods of the Gentiles, which would deter those People (who all held him as a tutelary God of great Power) from ever introducing him among their Country Gods. And in Truth they had a signal Instance of it, to their Cost, which leads to the second Reason.

2. The Devastation he brought upon the *Philistines*, while the *Ark* rested in their Quarters. This Story is very well related and applied by our Author, who observes, that after this Event we hear no more of the Attempts of the gentile Nations to join any Part of the *Jewish* Worship to their own.

And thus the Matter rested, till Occasion requiring that he should vindicate his Property in that Country which he had chosen, as a tutelary God, for his peculiar Residence, he then drove the Pagan Inhabitants of *Samaria* into his Worship, just as he had driven the *Philistines* from it. And in both Cases, has afforded his Servants the most illustrious Instances of divine Wisdom, in his manner of conducting this Dispensation to its Completion.

III.

Having thus shewn the Nature of this *Theocracy*, and the attendant *Circumstances* of its Election; Mr. *Wheaton's* next Inquiry is concerning its *Duration*.

Most Writers suppose it to have ended with the *Judges*, but scarce any bring it lower than the *Captivity*. On the contrary, our Author holds, that in strict Truth and Propriety it ended not till the Coming of *Christ*.

1. For as not ending with the *Judges* he insists on the following Reasons, which I barely mention.

1. That indeed the People's Design in asking a *King*, was to have a Monarchy resembling that of their Idolatrous Neighbours; yet God indulged them therein, without exposing them to the fatal Consequences of their Demand; which, if complied with, as the Sense they asked, had been the withdrawing

his extraordinary Protection from them. He therefore gave them a King; but such a one, as was only his Viceroy; who therefore was not left to the People's Election, but chosen by himself.

2. This King had an unlimited executive Power; as God's Viceroy must needs have.

3. He had no legislative Power; which no Viceroy can have.

4. he was placed and displaced by God at pleasure: of which, as Viceroy, we see the perfect Fitness; but as Sovereign, by the People's Choice, it is not easy to be accounted for; because God never intruded the natural Rights of his People.

5. The very same Punishment was ordained for cursing the King as for blaspheming God; and the Reason is intimated in those Words of Abishai to David, *shall not Shimei be put to death for this, because he cursed the Lord's Anointed?* the common Title of the Kings of Israel and Judah, and plainly denoting their Office of Viceroyalty.

6. This is necessarily inferred to be their true Office, by the Throne and Kingdom of Judah's being always, under the Kings, expressly declared to be God's Throne and God's Kingdom.

7. The penal Laws against Idolatry were still in force during their Kings, which, alone, is a Demonstration of the Subsistence of the Theocracy; because such Laws are absolutely unjust under every other Form of Government.

Mr. Le Clerc, in opposition to Father Simon, defended the contrary Opinion to this, which supposes the Theocracy to end with the Judges. Mr. Warburton considers what he has offered to that Purpose; and thinks he has sufficiently refuted his Arguments. Le Clerc, for farther Satisfaction, as to this Point, refers to a Book of Saurin's, written professedly on this very Subject, viz. his Tract *De Theocratia Judaica*. This Treatise, we are told, is by no means

in the Number of those on which *Spencer* raised his Reputation. — He goes on a wrong Hypothesis; he uses weak Arguments; and he is confused and inconsistent in his Affections. *Mr. Warburton* points out several Errors of it; beside those which he has to do with in answering *Le Clerc*, who borrowed from it his Doctrine relating to this Topic.

II. That the *Theocracy* continued, or, more properly, was revived after the Return from the Captivity, our Author evinces from a Passage of *Haggai*, Chap. ii. ver. 4, 5. wherein God comforting the *Jews*, bids them be strong: for I am with you —

ACCORDING TO THE WORD THAT I COVENANTED WITH YOU WHEN YOU CAME OUT OF EGYPT, SO MY SPIRIT REMAINETH AMONGST YOU: fear you not. Now that Covenant was, our Author shews, that *Israel* should be his People, and he their God and King. — Yet, at the same time, when this *Theocracy* was restored, it was both fit on Account of its Dignity, and necessary for the People's Assurance, that it should be attended with some extraordinary Dispensations of Providence. Accordingly Prophets were raised up; and an extraordinary Providence, for some short Time, administered, as appears from many Places in those Prophets.

III. That the *Theocracy* continued even to the Coming of Christ, our learned Author thus proves:

1. When ever it was abrogated, it must be in as solemn a Manner as that wherein it was established; so that the one might be as well known as the other; that a People, so strictly bound to Obedience, should not be mistaken concerning the Power under which they lived. Now having never been thus abolished, we conclude it was always subsisting.

2. Nor, indeed, could it at any Time have been abolished, without dissolving the whole Frame of the Republic; all the Laws of it respecting God as

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Civil Governour. But the Institution suffered not
 the least Change in any of its Parts, from its Estab-
 lishment by *Moses*, to its Dissolution by *Jesus*
CHRIST. Consequently the *Theocracy* was existing
 throughout that whole Period. It being wholly
 absurd to suppose that *national Laws*, all made in
 Reference to the *Form of Government*, should remain
 unvaried while the Government itself was changed.
 For what the Writer to the *Hebrews* says of the
 PRIEST (in a Constitution where the two Societies were
 incorporated) must needs be equally true of the
 KING — THE PRIESTHOOD (says he) BEING
 CHANGED, THERE IS MADE ALSO OF NECESSI-
 TY A CHANGE IN THE LAWS.

3. And now it was that *Jesus*, who is here spo-
 ken of as making this Change, in Quality of *Priest*,
 made it likewise in Quality of *King*. For he came
 to succeed *immediately*, as Heir of God, in his Fa-
 ther's Kingdom. But there was no Interregnum. Con-
 sequently the *Theocracy* continued till the Coming of
CHRIST.

And this *Abolition* of the *Jewish Theocracy* by the
Son of God, Mr. *Warburton* looks upon as the true
 Completion of that famous Prediction, THE SCET-
 TER SHALL NOT DEPART FROM JUDAH, NOR
 A LAWGIVER FROM BETWEEN HIS FEET, UN-
 TIL SHILOH COME, Gen. xlix. 10. i. e. the *Theocra-*
cy shall continue over the *Jews* until *CHRIST* come
 to take Possession of his Father's Kingdom; "for
 " what *Luxury* was there ever in *Judah* till the
 " Coming of *CHRIST*, but God by the Ministry
 " of *Moses*?"

Beside other Reasons for being so particular concern-
 ing the Duration of the *Theocracy*, which will be
 seen as Occasion offers, our Author has this chiefly
 in View, with Regard to the present Purpose,
 " That it was necessary to demonstrate the Con-
 " tinuance of it throughout the whole Duration of
 " the

the Republic, in order to vindicate the Justice
of these Laws all along in Force for the Punish-
ment of Idolatry.

IV.

Having now explained the *Nature* and settled
the *Duration* of the *Mosaic Republic*, Mr. *Warburton*
proceeds to specify the *peculiar Consequences* nec-
essarily attending the Administration of such a Form
of Government.

One necessary Consequence was an *extraordinary*
Providence. If the *Jews* were really under a *Theo-*
cracy, they were really under an *extraordinary Pro-*
vidence, and if a *Theocracy* was only pretended, yet
an *extraordinary Providence* must necessarily be pre-
tended likewise. They must be both true or both
false, but still inseparable.

And this affords an *ESSENTIAL MARK* that dis-
tinguishes the Religion of *Moses* from all the Insti-
tutions of *Paganism*, for had he only, like the rest of
the ancient Lawgivers, simply affected Inspiration,
he had then had no Occasion to propagate the Belief
of a constant equal Providence; a Dispensation, if
only pretended, so easy to be disproved. But by
deviating from their general Practice, and persua-
ding the People that the *inspiring tutelary God* would
become their *King*, he laid himself under a Necessity
of teaching an *extraordinary Providence*, and of in-
sisting perpetually upon it, for the Enforcement of
the great Sanction of the Law: which it must be
owned he does with uncommon Boldness through-
out his whole Institute. Had *Moses* then been mere-
ly a human *Legislator*, and yet so consummate in his
Art, as, on that Supposition he must needs have been,
he would never have ventured, unnecessarily, on so
useless and dangerous a Project. But he did more:
and, under Pretence of this *extraordinary Providence*,
equally, debarred his People of several Advan-
tages attendant on the ordinary Providence of Hea-

ven. We conclude therefore that *Moses's* Predictions were true. But this by the Way only. Our Author's Business at present is not to show that this extraordinary Providence was really administered; but that the Scripture really represents it to have been administered. And this it does two Ways; by recording particular Instances thereof; and by perpetually referring to the Thing in general.

1. The first is in the *History of Miracles*. To let one's self to prove that many Miracles are recorded in the History of the Jewish People may be thought superfluous. The simpler Sorts of Deists freely own it, as appears by the contemptuous Names they usually give to such Relations. But there are Refiners in Infidelity, such as *Spinoza* and *Foland*, who own many of the Facts, but deny them to have been miraculous. These must be taken a little Notice of, and, as our Author says, an Appeal to the common Sense of Mankind is a sufficient Answer to them all. And this is all he would have done for them, had they never attempted to draw honest Men into their Party: For whose sake, that they may be preserved from the Delusions of these Deceivers, he has here entered into a fair Examination of the Point.

Spinoza, to countenance his Doctrine, and reduce the miraculous Facts, recorded in Holy Writ, to the Level of natural Phenomena, would persuade us that *Josephus*, the famed Jewish Historian, was as backward in the Belief of Miracles as himself. To let this Matter in a fair Light, Mr. *Wankerson* recites those Passages of *Josephus* which have afforded a Handle for this Calumny; then he assigns a Reason why this Writer expressed himself in the exceptionable Manner he has done; and further obviates the ill Use an Infidel might make of them to unsettle weak Christians, by shewing, on the other hand, that, in many Parts of his Works, he

dis-

discovers the fullest and most fixed Belief of the Divinity of the *Mosaic* Religion, and of the Truth of the sacred Volumes, say, "that the very Places, in which he uses such a Latitude of Expression, are those where he employs his Endeavours to show the real Divinity of his Religion; of which, in the *Miracles*, he seems to speak dubiously, as if produced as Evidence; an Evidence he appears to dwell on with the utmost Pleasure." This is pretty odd, but Mr. Warburton accounts for it; and by his Solution convinces us of the *Historian's* great Consistency, as well as artful Address throughout his Writings. Moreover, he manifests that this Licence in Question, though surely to be condemned, was yet more legitimate and sober than is generally supposed. His Deviations from Scripture being in those Things only where an exact Adherence to it would have increased that general Aversion to his Nation, whose Effects were at that Time so much to be dreaded; either as exposing the perverse Nature of the People; or the unsociable Genius of their Religion. Our Author has given an Instance or two with Respect to each.

His Reasonings on this Subject enable us, he says, to give the last Stroke to that *spurious* Passage in *Josephus*, regarding *Christ*. He thinks he has already offered one demonstrative Argument of the Forgery. See Vol. I. p. 295. And he supposes the many Marks of it are so glaring, that all Men would give it up, was *Josephus's* Silence on it extraordinary a Fact to be easily moved. Now, Mr. Warburton has so far laid open his Conduct, as to make us see, that the Preaching up of *Christ* was an Affair that he would suckingly decline. His great Purpose, as is observable, was to reconcile the *Gentiles* to his Countrymen. But the *Pagan* Aversion was greatly increased by the new Sect of *Christians*, springing, as was well known,

as known, from the Country of *Judea*. It was
therefore utterly destructive of his Design to shew
(as he must have done in giving them an Ac-
count of *Christ*) the close Connection be-
tween the two Religions. Of all dangerous
Subjects, therefore, *Josephus* would be careful to
avoid this. So that (certain as he is of the
Historian's View, and not ignorant of the Liberty
he took, when it served his Ends, of omitting
whole Histories) our Author tells us he should
have been as much surpris'd to have found the
Mention of *Jesus* in his Work, as others are to be
told it is not there.

I have only to add, that, in the Course of this
Digression, some Remarks are bestowed on the late
Translator of *Tacitus*, to correct some Misrepre-
sentations in one of his Apologetical Discourses
prefixed to that Version. — And now, Mr. *War-
burton* returns to his main Subject.

Miracles, therefore, as they are recorded to be
continued thro' so large a Period of this Republic,
he gives for one Proof of the Scripture's repre-
senting the *Jewish* People as under an extraordinary
Providence. I say, as they are recorded to be con-
tinued: For when exhibited but at the first Pro-
pagation of a Religion, as of the *Christian*, they
are to be esteemed only the Credentials of a new
Revelation. Thus the Apostles, who worked
Miracles as well as *Moses* and the Prophets, re-
present their Followers as under the same common
Providence with the rest of Mankind. Unlike,
in is, to the Propagators of the *Law*, who al-
ways declare the *Jews* to be under a peculiar Pro-
vidence. Which Declarations our Author proceeds
next to consider, as another Proof of this Scripture
Representation.

H. This special Superintendency is represented
then as administered; 1. Over the State in general.
2. Over

2. Over private Men, in particular. And such a Representation, Mr. Warburton notes, we should expect to find from the Nature of the Republic; because, as an extraordinary Providence over the State necessarily follows God's being their *supremacy* Deity; so an extraordinary Providence to Particulars follows as necessarily from his being their supreme Magistrate.

As to this Providence over the State, our Author offers no Arguments to prove it; which would be altogether superfluous, the whole Bible being one continued History thereof. But the other Point, of its being represented as extending to *Individuals*, he evinces by a fine Induction of Scripture Evidences, brought from both the old Testament and the New.

One great Excellency of the Work before us is, that we frequently find therein very beautiful *Illustrations* of divers Passages of the sacred Writings which are clouded with some Obscurity. We have an Instance of this here. For, among the new Testament Proofs above mentioned, Mr. Warburton quotes this Text, *Therefore being justified by Faith we have Peace with God through our Lord Jesus Christ.*—and not only so, but we GLORY IN TRIBULATION ALSO, knowing that Tribulation worketh *Patience, &c.* Rom. v. 1, &c. Here, he observes, St. Paul opposing the Advantages which the Gentile Converts had by Faith, to those which the Jews, in Contempt of the Gentiles, so much Gloried in; adds, in order to shew these Advantages in their highest Superiority, that the Christian Gentiles could Glory even in that which was the very *Opprobrium* of the Jews, namely Tribulation. For the Sanction of the Jewish Law being temporal Rewards and Punishments, administer'd by an equal Providence, Tribulation was a Punishment for Crimes, and, consequently, an high *Opprobrium*. This is urged with great Address. But the Critics, not taking the Apostle's Meaning, have supposed, “ in

“in their usual way, that he here broke in on his
“Argument, with an Idea foreign to the Point in
“Question.”

Our Author's Business, at present, is only to shew an
extraordinary Providence *represented*. The Proofs
of its real Administration are to come after. Yet is
some have pretended that this Representation is only
an Eastern Hyperbole, in which every Thing is
ascribed to God, he thinks it proper to take notice of
one singular Circumstance in favour of the *Character*
of the Representers. The Sum of his Observation
is this.

“The Spirit of *Gentilism* ever had, throughout its
“whole Duration, the same unvaried Pretensions to
“Divine Intercourse, supported by the same Sort of
“Oracles and Divinations. But it was otherwise
“with the *Jews*, after their Return from Captivity,
“ (when we know, from the Course and Progress of
“God's Oeconomy, the extraordinary Providence
“would cease,) we hear no more of it amongst
“them, though, they now adhered much more
“strictly to their Religion than they had ever done
“before.” Our Author's Detail of this Matter is, as
usual, very curious; but I can only mention the
Topics he insists on: For my Business is not to tran-
scribe his Work, any further than is requisite for giv-
ing the Reader an Idea of it.

Against all the Arguments that have been alledg'd
for that side of the Question here asserted, Mr.
Warburton notes, it hath been objected, that the sa-
cred Writers themselves frequently speak of the In-
equality of Providence to *Particulars*, in such a
Manner as Men living under a common Provi-
dence are accustomed to speak. For this *Spinoza*
is quoted in the Margin.

Our Author owns, they do. And therefore, tho'
the Reality of an equal Providence is upwards
demonstrated, the Objection against it is only ener-
vated,

rated, and the Passages, on which it is founded, distinctly considered; yet for our immediate Satisfaction he here shews, that these Representations of *Inequality* are very consistent, with that before given of the *Equality*. For,

I. The unequal Distribution of Things spoken of by the sacred Writers, sometimes means the State of them among the *Gentiles*, and not in *Judea*: As particularly, in the *Psalms* and *Ecclesiastes*.

II. We sometimes find Men complaining of *Inequalities* in Events, which were indeed the Effects of a most equal Providence, such as visiting the Sins of Parents on their Children, and of Princes on their Subjects.

III. Even admitting the Reality of an equal Providence to Particulars, in the *Hebrew* State, the Administration of it must needs be attended with such Circumstances, as sometimes to occasion those Observations of *Inequality*. Several of these Circumstances Mr. *Warburton* names.

IV. But the general and full Solution of the Difficulty is this, — The common Cause of these Complaints arose from the GRADUAL WITHDRAWING the extraordinary Providence. — Under the *Judges* it was perfectly equal. And during that Period of the *Theocracy*, we hear of no Complaints at all. But when the People had rebelliously demanded a King, and God, in Condescension to their Folly, suffered the *Theocracy* to be administered by a *Viceroy*, there was a great Abatement in the Vigour of this extraordinary Providence; partly in natural Consequence, God being now further removed from the immediate Administration; partly in Punishment of their Rebellion. And soon after this it is that we first find them beginning to make their Remarks and Complaints of *Inequality*.

Mr.

Mr. Warburton closes this Section, as I shall the present Article on his excellent Work, with an Observation, which the least Reflection on this Matter, he says, naturally suggests, viz. That these Complaints of Inequality could never come from good Men, as they did even from Jeremiah himself, Chap. xii. Ver. 1. had they been at all acquainted with the Doctrine of a future State of Rewards and Punishments; or had they not been long accustomed to an extraordinary Providence.

ARTICLE XXVI.

DR. Thomas Bentley has lately set forth an Edition of *Callimachus*, &c. under the following Title, *Callimachi Hymni et Epigrammata: Quibus accesserunt Theognidis Carmina: Nec non Epigrammata plus quam trecenta ex Anthologia Græca, quorum magna pars non ante separatim excusa est. His adjuncta est Galeni Suasoria ad artes.* It is an Octavo, printed at London, and sold by J. Nourse, at the Lamb, without Temple-Bar, 1741. The Hymns, Epigrams, and Suasoria Galeni take up 243 Pages: The Editor's Notes and Emendations fill up 54. The Impression is neat. Dr. Bentley's Preface is valuable, as it contains a Dissertation on the true Pronunciation of the Greek Tongue.

ARTICLE

A Demonstration of the Will of God, by the Light of Nature, in eight Discourses, with an Introduction, shewing the Necessity of acquiring after Truth, and an Examination into the Foundation of Error: To which is prefixed, a Letter to the Archbishop of Canterbury, concerning Persecution for Religion and Freedom of Debate; proving Liberty to be the Support of Truth, and the natural Property of Mankind. London: Printed for T. Cooper, at the Globe, in Pater-noster-Row, 1741. Octavo, Pages 171.

THE Author of this *Rhapsody* has modestly chosen to be anonymous; so that we know not to whom we are indebted for so incomparable a Performance. The several Parts of which it consists are specified in the Title. The Letter to the late Archbishop of Canterbury (Dr. Wake) follows immediately after a Dedication to the present Lord Shaftsbury, whose Lady has no small Share of this Writer's Compliments; in which, to be sure, her Ladyship cannot help priding herself from to fine a Pen. Of the Introduction I shall only say, it's of a Piece with the rest of the Volume. The eight Discourses succeeding it deserve a little more Notice.

The first of these is, *An Enquiry into the Origin and Constitution of Man, the Powers of Matter, and the Being of God*. What noble Subjects are here! And what admirable Hands are they fallen into!

Our Author is one of those good People who call themselves Freethinkers; and yet, be it known to every Body, he ventures to disagree with some of his

his Brethren, in a very important Tenet; Divers of them allow no essential Difference between a thinking and unthinking Substance. Matter may be one or the other, according as it is or is not in Motion, or is moved according to this or the other Modification. Nay, they contend for Man's being wholly a material Being, rendered perceptive and intelligent, merely by the Order and Motion of his constituent Parts. Our Philosopher judges otherwise, and gives you nothing less than Demonstration for the Support of his Opinion: To imagine an unthinking Essence, as Matter manifestly is, can produce a thinking Essence, such as Man is known to be, is altogether absurd. The Thing is an Impossibility, — as he thus proves: “First; “says he, I will suppose all the Parts of Matter “to have been one inert Substance, lying motionless in some Part of Space, or I will suppose “various Parts of Matter lying in various Parts “of Space inactive: In such a Condition, if it “ever was in either of those Conditions, would “Matter have eternally continued, if a Power superior to it had not given it Motion, because, if “a stimulating Faculty had been inherent, it would “have eternally operated, and never have suffered “the Mass to have become totally inactive: But “when we consider what universal Space is, we “can have no Idea of Matter lying motionless in “any Part of it, because all is Descent, and, no “Impediment being under it, Matter would have “been eternally descending, if not opposed by a “Being which had the Power of Opposition.”*

But

* The Reader, with the least Attention, will perceive how very manifest and philosophical this Period is. First, a Thing is supposed as possible, which is presently after asserted to be impossible. 2dly, It is said, that if Matter had ever been lying motionless, in any one Part, or in various Parts, of infinite Space; in that Condition, it would have eternally continued,

But to set this Argument in the strongest Light, and at the same time, he says, to grant the most favourable Concessions to such as imagine that the Origin of Mankind may possibly have been the Effect of the Co-operation of the various Parts of Matter one on the other, our Author goes on in the like hopeful Strain as before, saying, "I will suppose Motion essential to Matter, and Matter to be the only Being in universal Space. Taking the Argument in this Light, I must suppose Matter either one compact Substance, or in separate Parts, at various Distances, in Space: If one compact Substance, we must suppose it descending with the most rapid Velocity, till by the Heat, which was occasioned by the Rapidity of the Motion, the Motion was altered, and by wonderful and unaccountable Effects a fortuitous Regularity was produced, and a Part of Matter fixed in some Part of Space. If we suppose Matter originally situated in separate Parts, and at either equal or unequal Distances in Space, we must likewise suppose a rapid Descent of the various Parts of Matter; but as Centric and Eccentric existed not, we cannot easily conceive the

tinued, if a Power superior to it had not given it Motion: And yet two or three Lines after we are told, that we can have no Idea of Matter lying motionless, in any Part of universal Space; and that for this Reason, so becoming a profound Philosopher, viz. because in infinite Space all is Descent, and, no Impediment being under it, Matter would have been eternally descending, if not stopped by some Being, which had a Power of so doing. It is probable, this sagacious Freethinker meant by his first Motion, an intestine one among the Parts of his material Mass; and by his latter Motion, that of the whole Mass: But when he comes to think less freely than he does now; that is, when he thinks rationally, he will see this Distinction can do him no Service: He will find that the one of his Motions is no more natural to Matter than the other, in any Space; and he will be fully puzzled to determine the upper Side and lower Side of the boundless Expanse for his Mass to move from or to.

1. "Manner of the Defect of the various Parts, or
 2. "any Part, or the Whole (together) of Matter:
 3. "However, in a void Space, it is not possible to have
 4. "been the Defect of Matter supposing Matter,
 5. "gross passive Matter, to be the only Being in
 6. "Space: what Absurdities therefore must we run
 7. "into, if we suppose the various Parts to have
 8. "had such Effects in their Descent, and in their
 9. "Cooperation one on the other, as to produce a
 10. "Regularity, and to fix a Part of Matter in a
 11. "systematical Order? And even granting the
 12. "Possibility of such a wonderful Effect, what sort
 13. "of Cooperation of the various Parts of Matter
 14. "one to the other can two creatures capable of
 15. "producing afterwards living Creatures, and some
 16. "possessed of rational Faculties? — Some of the
 17. "Absurdities and Difficulties which they must la-
 18. "bour under, who maintain such a System are
 19. "these: They must suppose, whatever Point of
 20. "Time they fix on for the Date of Matter produ-
 21. "cing this System, that such a Number of what
 22. "we call Years had preceded it, as would more
 23. "than fill the whole Globe, if we imagine one Hun-
 24. "dred, and each Unit a Million: And now
 25. "to the Absurdity, in such a Doctrine, which
 26. "arises from this Consideration; that if the Ra-
 27. "pidity of Motion, or any kind of Cooperation
 28. "of the Parts of Matter one on the other, would
 29. "have produced such a Globe as this which we
 30. "inhabit, it would have been produced long be-
 31. "fore it was, let us suppose it produced in many
 32. "Millions of Years since: as we can observe, be-
 33. "cause in the Space of Time, (if I say properly
 34. "the bulk of Time before any Being was made, and
 35. "Things, and of Space of Time when speaking of
 36. "Eternity) which preceded the Production of this
 37. "Globe, the same Degrees of Rapidity, and the
 38. "same Kind of Cooperation, must have been re-
 39. "peated

to stand over and over." Another Difficulty attending this Doctrine is that of conceiving the Cohesion of Bodies where there is no Centre to Attract, and no Pressure of an Atmosphere." These are two Paragraphs more in this first Discourse in as plain as words as the foregoing; but I know the Reader will be satisfied with what he has had already upon this Topic.

The second Discourse is, *A further Enquiry into the Being of God; with a Dissertation on his Attributes; and some Rules to distinguish Truth from Falsehood.* Here our brave Author undertakes to deal with no less a Man than Bishop Stillingfleet, who in the first Chapter of the third Book of his *Origines* has said, that if God was to be tried by the Judgment of Sense, he must cease to be God; for from *certain* infinite and spiritual Being, he is discerned by the Judgment of Sense? This Question our Author pronounces to be weak and inconclusive; and to be sure he is as good a Judge of that Matter as any body.

When he comes to give an Account of the Divine Attributes, he plain blank asserts, that in the *Omnipotence of God all his Attributes are included.* And this he evinces by a Thread of Reasoning that could be spun only from such a Brain as his. And he shews also, in as convincing a manner, that God necessarily is all that he is, and does all that he does; and that whatever is, is right. This last Proposition we may certainly conclude from the Divine Attributes, and so must assent to it, how contradictory soever it may be to present Appearance. But then he kindly cautions us, whatever Authority may be urged in their Behalf, against believing any Stories of wonder-working Men performing Miracles contrary to the known System of the Creation; or of the Resurrection of others from the Dead, and their Ascension into Heaven: The

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Reports,

Reports, he fairly tells us, destroy the Credit of the first Reporters, in the Opinion of all reasonable Men; and consequently, asking their Pardon, there never has been a reasonable Jew or Christian in the World. And when we are told of cruel, partial, penitent, fickle, suffering, and bleeding Gods, the wise, honest, and pious Man is ready to weep, says this good Soul of ours, for the Sins of the Impostors, while he smiles at the Credulity of weak Believers. And then he warns us, in whatever Books, and by whatever Men, Tales of these Kinds are told, they should be regarded as impious and abominable Fictions, and derogatory from the Honour of God.

At the Close of this Discourse he lets us know, that we must always keep in View the End of these Enquiries; which is to prove that *true Religion*, that God, requires no more of us than Nature requires.

Having informed us, if his Word will pass, what Man is, and what God is, that is, as far as he is discoverable by us, before he directly proceeds to shew the Relation in which one Man stands to another, and all of us to God, he next undertakes to demonstrate the Eternity of Matter; to search as far as Reason can carry him into the Nature of the human Soul, and the Origin of Evil; and to explain the Ideas we must annex to the Words *Providence* and *Nature* different from our Idea of the Deity. — Grand Subjects indeed! — and as worthily he has handled them. His Demonstration of the Eternity of Matter is a Master-piece, and therefore my Readers shall have it. It is in his third Discourse, which, beside it, contains, *A Definition of finite and infinite Space, and a Distinction between the active and passive Principles of the Universe*. I pass over all introductory Flourishes, and come directly to the Point.

“Dr. Clarke has rightly observed, that the only true Idea of a self-existent or necessarily existing Being,

" Being, is the Idea of a Being, the Supposition of
 " whole Non-existence is an express Contradiction.
 " By this Rule is the Eternity of Matter to be de-
 " monstrated; for, unless the Supposition of the
 " Non-existence of Matter can be proved to be no
 " Contradiction, all that has been said, against the
 " Eternity of it, is to no Purpose. Dr. Clarke, in
 " the same Proposition, has indeed endeavoured to
 " prove that such a Supposition implies no Con-
 " tradiction. Says he, *Absolute Necessity is, absolute*
 " *Necessity every-where alike; and if it be no Im-*
 " *possibility for Matter to be absent from one Place,*
 " *is no Impossibility that Matter should be absent*
 " *from any other Place, or from every Place.* All
 " this is Assertion, and no Proof, as will appear
 " by what follows. That Matter may be absent
 " from any one Place, implies no Impossibility, be-
 " cause there is always room in infinite Space to re-
 " ceive it; but that it should be absent from every
 " Place, implies an Impossibility. Let us suppose
 " a Map, or any other Thing, in a Room, there
 " is certainly no Impossibility that it should be ab-
 " sent from any one Part of the Room, while there
 " are so many Parts to receive it; but would not
 " that Man be thought a weak or mad Man, who
 " should assert, that it implies no Impossibility to
 " say it may be absent from every Part of the
 " Room, without going out of the Room? This
 " would be just the same with what Dr. Clarke
 " asserts; for, tho' Matter may be absent from any
 " one Part, or more Parts, of Space, yet it cannot
 " be absent from every Part of Space, because
 " there is no Possibility of going out of universal
 " Space; and if it is not out, it must be in.
 " Let us annex an infallible Meaning to the
 " Words which we use, and we shall soon arrive to
 " a clear Demonstration of what I here endeavour
 " to prove. I will first define universal Space in

" the best manner I can, as a necessary Supton
 " wards what I am proving. Universal Space is
 " without Bounds; and consequently infinite Gen-
 " tre; for if we suppose ourselves to be in dis-
 " tances of Miles in Space; either to the Right or
 " Left, above or below, from the Planet in which
 " we now are, the Distance from us, to the Right
 " and Left, above and below, is equally the same.
 " We can, in Speculation, journey ten Millions of
 " Miles to the Right, and as many to the Left,
 " and so *ad infinitum* to an equal Distance on each
 " Side; and this Supposition of equal Distance,
 " from the Right and Left, above and below, may
 " be justly made in whatever Part of universal
 " Space we are situated: By Distance I do not
 " mean that an ultimate Distance, either way, is
 " ever to be reached; but that the same Distance
 " which can be measured to the Right, can be
 " measured to the Left, and the same below as
 " above, in whatever Part of universal Space we
 " are situated; and *ad infinitum* in Space and Time.
 " Sir Isaac Newton, Dr. Clarke, and some other
 " eminent Men, have called Space a Body's tur-
 " ed they might as properly have called a *Vacuum*
 " a *Plenum*. By Space we mean that which is
 " capable of containing Body, and which will ad-
 " mit of an entire Absence of all Body; which is
 " true of every Part of universal Space considered
 " separately; the universal Space itself will not ad-
 " mit of an entire Absence of all Body; therefore
 " that Space in which Body is contained, and the
 " more properly be called Body than a *Vacuum*
 " can, in which is an entire Absence of all Body.
 " For finite Space is the Termination, or
 " Termination, of the Light, the Solidity, and
 " Thickness of Body contained in a particular Part
 " of universal Space; and it is likewise the Ter-
 " mination or Termination of a *Vacuum*, which is
 " the

the Distance betwixt particular Bodies & Space
 may be briefly called the Determination of Diff.
 the Meaning of infinite Space and finite
 Space is as clearly represented as it can be, let
 us imagine our Conceptions, and say if we can
 conceive an Idea of one Being, in any Part of
 Time, calling another to Existence, which had
 no Idea of Existence before that Part of Time.
 This Idea of Being, in itself, must fill some Part of
 Space, for the Supposition of this contrary, with
 the Supposition of his creating all Things from
 nothing, destroys all manner of Ideas, not only
 of particular Being, but of Existence itself, and
 includes universal Space an universal Vacuum, by
 the Absence of all Bodies. This is a Supposition
 of impossibilities, and will upon the next Light,
 be sufficient Argument is to be taken, is that
 in which we must suppose God to be a Being
 which fills some Part of Space. Now let us say,
 as I said before, if we can form an Idea of any
 Being, in any Part of Time, calling another to
 Existence which had no Existence before that Part
 of Time. If a Being is called to Existence, it
 must be called to fill some Part of Space, and
 this Part of Space must before have been filled,
 or there must be a Vacuum if it was filled before,
 it must have been filled by a Being, not God, or
 by God, or Part of God, if by a Being not
 God, then Matter existed which was not God,
 and was removed to make room for this new
 Being, and it is was before filled with God, or
 with Part of God, then God contracted or withdrew
 himself to make room for this new created Be-
 ing, and in the Part of Space which the new
 created Being filled as soon as it was called to
 Existence was a Vacuum, the same Idea of that
 Vacuum, in which was an entire Absence of all
 Bodies.

" Body, will convince us of the Impossibility of
 " any Substance being called from such another
 " *Vacuum*, in which was an Absence of all Body
 " likewise. The Idea of an active Being calling
 " other Beings into Form and Action, cannot be
 " conceived without the Idea of a passive Being to
 " be worked upon; therefore, whoever talks of
 " one Being creating another out of nothing, talks
 " of what no Man can entertain any other Idea than
 " an Idea of a nonsensical Supposition. When we
 " consider universal Space, we know that nothing
 " can be called from beyond what has no Bounds;
 " and if any thing is called to exist here or there,
 " it had an Existence in some other Place before,
 " tho' not in the same Form. We know that uni-
 " versal Space consists of innumerable Parts, some
 " filled, and some empty; from a *Vacuum* we
 " know that nothing can be called, and in a *Va-*
 " *cuum* we know that nothing can exist. All
 " therefore that does now exist, did even fill some
 " Part of Space, and will ever fill some Part of
 " Space; for which Reasons all the visible material
 " Worlds are Parts of God, or have existed in
 " their Substance, tho' not in their Modes of
 " Existence, from Eternity."

In this strange Manner does this odd Writer pre-
 tend to demonstrate the necessary Existence and
 Eternity of Matter; and this self-existent passive
 Matter, with an active Omnipotent Power, he makes
 the constituent Principles of the Universe, the for-
 mer having an absolute forming Power over the latter.
 His fourth Discourse is, *An Enquiry into the Im-*
mortality of the Soul, and a future State, and into
the Doctrine of Immateriality; with a farther Dis-
inction between the active and passive Principles, and
an Examination into the human Sense, and into the
Difference betwixt the Souls of Man and Beasts;
with some Observations on Dreams.

In

Task, and, forsooth, very much blame the Absurdity
of his Notions; concerning immaterial Substance.
What his own use about it; I cannot certainly collect
from what he has written; and, for must have that
Mind understands it, as it is.
His sixth Discourse is on *Liberty and Necessity*, with
a *Demonstration of the Freedom of Will*, some *Re-*
marks on Mr. Locke's Chapter thereon, and *some*
Observations on the Use and Abuse of other Passions.
The next Discourse is a *physical Enquiry into the*
Origin of Evil, in which *Freedom of Will* is far-
ther asserted with some more *Observations on the*
Use and Abuse of the Passions. Among the valuable
Commodities this sixth Chapter furnishes, the very
best is that which we may term glad Tidings to the
worth of Man; for whose Comfort our Author says,
“Not has the most wicked Wretch any Room to
dread the everlasting Wrath of the Almighty,
or for incessant Resentment against weak and finite
Creatures is as repugnant to the Attributes of
God, as Light to Darkness.” This may be true;
But then, alas! by way of Abatement, it is a Que-
tion, if vicious and incorrigible Creatures may not
be eternally miserable by their own Procurement,
without owing their Misfortune to the incessant Re-
sentment of the Almighty at all?
The seventh Discourse is on *God, Providence,*
and Nature, showing the frequent *Misapplications*
of these three Words, and the *Ideas* which might be
be attached to them. After noting the frequent Mis-
applications of his three Words, and correcting Dr.
Clarke and Mr. Locke, for their blundering Ac-
counts of the *Deity*, who foolishly talk of his being
without *Parts* or *Motion*, and having an *absolute*
Infinity of Infinity and Falsity; our Author, who
abounds with Differences void of Distinction, sets
down his Definition of *God*, or, an eternal in-

cor.

corruptible Being, infinite in Power, Wisdom, and Goodness, preserving and moving all Things. His Explanation of Providence is calculated to obviate all Belief of Miracles, or any special Interpositions of it in any Sense whatsoever. And having guarded us against these erroneous Doctrines which have been propagated on this Head, he tells us, the Idea which ought strictly to be annexed to the Word is, "The Constitution of the Means which God has given to every Creature, to answer the End of his Creation, or a Continuation of the Means with which every Part of this, or any System of Creation is provided to answer the Purposes to which it is assigned." In his Dissertation on *Nature*, Dr. Clarke, Mr. Locke, and Bishop Stillingfleet are scolded for their Misrepresentations of it, and all Stories of supernatural Phenomena are detried.

And now we come to the eighth and last Discourse, which is entitled, *An Enquiry into Beauty and Perfection, containing a Demonstration of our Duty to God and Man, with a Distinction betwixt Benevolence and Self-Love, and a Defence of the moral Doctrine of the Stoics, against Pretension to Revelation, proving that God requires no more of us than Nature requires, and that he who departs from the Laws of Nature, disobeys the Will of God.*

This Chapter ends with a tragical Exclamation against a most horrible Assertion of wicked Dr. Clarke, viz. That the Prayers of sinful and degraded Creatures, sincerely repenting, should be offered up to God, and become prevalent with him, not only by the Intercession of a Mediator, is very consistent with right and unprejudiced Reason. Our admirable and pious Author (and I verily believe in the Simplicity of his poor Soul) appeals to the Lord of all Worlds, the great Searcher of all Hearts, as a Witness of the Truth, when he declares,

HIC ITA

that

that the most zealous Veneration for his Character makes him shudder at the Propriety of such an abominable and impious Doctrine. And then he goes on to administer the following Antidote against the Poison of it: "How conforms it; to" says he, "to right and unprejudiced Reason, will be appear from an impartial Examination of the Ideas which we must necessarily attribute to a Mediator, and to the Being to whom Mediation is made. The Idea, which we must annex to a Mediator, is that of a Being making Intercession to another Being, for a third Being, and Number of Beings. The Idea, which we must annex to the Being to whom Intercession is made, is that of a Being who wants both Intelligence, and Advice. But now, "If God is infinitely knowing, as he really is, what Necessity is there of a Mediator to inform him of any Thing? He is infinitely Wise, as he really is, what Necessity is there for a Mediator to admonish him how to act? Moreover, if he is infinitely Good, as he really is, what Necessity of a Mediator to intercede for Mercy? — Let us next inquire after the Mediator, who is he? Did God create a Mediator, and intercede to himself, from a Consciousness of his own Defects? Or, did a Mediator spring into Life and Immortality by his own Power, and intercede to God? Impious Doctrines and Rogatory from every Attribute of the Deity. God knows our Wants, without a Mediator to inform him; and has Wisdom sufficient to judge of what is fit, thro' the unbounded Universe, without a Mediator to advise him; and has Goodness to act according to the everlasting Rule of Righteousness, without a Mediator to control him: The only Mediator therefore is an upright Heart, and the Consciousness of a well spent Life."

ARTICLE

ARTICLE XXVIII.

There is now imported from Amsterdam, and sold by J. Nourse, at the Lamb without Temple-Bar, A new and accurate Version of the Holy Bible into French. It is in two Volumes, Folio, printed with a fair Letter, and on a good Paper. The Translator was the Reverend Charles le Cene, of whom some brief Memoirs hereafter follow. The Editor, and likewise Printer of it, is Michel Charles le Cene, Son of the foregoing, to whom we are obliged for the short Account we have of his worthy Father.

THIS Performance has been expected a great while. So long ago as the Year 1696, the Reverend Author published a Piece, containing the Reasons that engaged him to form such a Design; and there specified the Method he intended to pursue in the Prosecution of it. This came out at Rotterdam, in Octavo, and was entitled, *Projet d'une Nouvelle Version François de la Bible*. It consists of a Variety of very curious Dissertations; exposing the Mistakes of former Versions, pointing out the ill Consequences arising therefrom, guarding against them for the future, and directing several Things greatly tending to promote our Acquaintance with the Sacred Writings. And all this was done with so much Learning, Moderation, and Judgment, as to meet with a general Approbation: tho' it did not pass without its Share of Criticism. In England it found a very kind Acceptance, and was rendered into our Language, under the Title of an Essay for a new Translation of the Bible. It sold so well as to encourage a second Edition, in

the Year 1717. However, we had only the first Part of this excellent Treatise; tho' in the Title-page it was said to be in two Parts; but in Truth, the other Part never was printed; but as it is prefixed to the second Tome of this Version, as the former Part is now to the first. Indeed these preliminary Discourses are a valuable *Apparatus* to the divine Records following them: And our Editor assures us, that those who will be at the Pains of comparing the present Translation therewith will find the Expectation raised in them thereby more than answered in it. This Version, he further tells us, is literally what the Title of it promises. It is truly new: That is, in a Style altogether modern, and more elegant than any former one in the *Gallie* Dialect.

The *Greek* Text, from which Mr. *Le Cene* made it, is that of *Robert Estienne*, published in 1546, and for which that learned Printer had collated many MSS. The Reputation of this Edition rose to such a Height, as gave it the Authority of an Original. Yet it must be owned, that among the MSS. *Estienne* made use of, there was a great Diversity of Readings, and the Number of these is now considerably multiplied by means of other MSS. that have been since that Time discovered and collated. The Critics have made it no small Part of their Employment to examine the Pretensions of these different Lectons, and to determine the Preferableness of one or the other of them. There is scarcely any that has not had its Advocates: Each Philologer judging according to the Lights he could gain, or as his own Notions influenced him. However, it has been the general Practice of future Editors, to make no Alteration in the aforesaid established Text, but to insert the different Readings they respectively prefer'd, either at the Bottom of the

Instructions and Converse of some of the most celebrated Divines, which the reformed Churches of *France* had stationed in that Seminary. These he attended about fifteen Months, still reaping the Fruit of their wise Lessons; and in *March*, 1672, returned to *Caen*, in Expectation of a Call to the pastoral Function.

This soon happened. His Learning and other Talents were too eminent to be over-looked or neglected. Add to this the extraordinary Testimonials he brought with him from the abovesaid Places. The Professors of *Sedan*, *Geneva*, and *Saxmir*, seemed to contend, as it were, with each other, in their Elogies on his Application to Study, the great Progress he made under their Inspection, the Prudence of his Behaviour, and he untainted Orthodoxy of his Principles. These commendatory Instruments were subscribed by some of the most illustrious Names of the last Century; amongst others were those of Mess. *Beaulieu*, *Maurice*, *Mestrezas*, *Turretin*, *Amyraud*, *Cappel*, *La Place*, *Bochard*, and *Morin*.

The Writer of this Account could not tell to what Congregation Mr. *Le Cepe* was first called. But we know his Relation thereunto was of a short Continuance. He was in a very little time invited to that of *Honfleur*. Here he contracted an Alliance, by Marriage, with a very wealthy Family of his new Flock. His own Fortune, joined to that of his Spouse, render'd him independent of the World, and enabled him to pursue the natural Bent of his Inclination to Letters. He had acquired a critical and extensive Knowledge of Books. He made a choice Collection of the best Authors. And now it was, that, having formed in his Mind an Idea of his new Version of the Bible into *French*, he first set about this arduous Undertaking. From thenceforth he pursued it, as his favourite Employment;

ment; it was the Point he had always in View, nor did he ever lose Sight of it through all the Troubles he afterwards experienced.

Being dismiss'd from the Church of *Honfleur*, at his own Solicitation, *September* the 2d, 1682, he was called to that of *Charenton*, in 1683. But this Vocation never took Effect, by reason of some Difficulties rais'd by certain Persons; which, tho' partly accommodated in the Consistory of *Paris*, could not be determined by the Authority of the Synods, as they would have been, in all likelihood, to Mr. *Le Cene's* Honour, if the Court would have permitted the Continuation of those *Assemblies*; but the Affair being protracted, the Revocation of the Edict of *Nantz*, in 1685, at once put an End to that and all the Protestant Churches of *France*.

Mr. *Le Cene* upon this sad Catastrophe quitted that Kingdom, with a Multitude of his Brethren, and took Refuge in *England*. He had the good Luck to bring best Part of his Library with him, and so much of his Substance as capacitated him to be serviceable to several Pastors who were his Companions in suffering, and who had fled to the same *Asylum*. He lived here with Mr. *Allix*, and divers other exiled Confessors, in that close Union of Friendship which he had contracted with them at home in their own Country. His great Merit, perhaps, might have procured him some Preferment in our Establishment, if he himself had not thrown an unsurmountable Obstacle in the way of it. Persuaded of the Unlawfulness of that Reordination to which the *English* Bishops would have subjected the *French* Pastors, he absolutely refused to submit to what he judged an Imposition, while some others of the Refugee Clergy cleared their Way to Benefices, by the greater Pliability of their Consciences: M. *de L'Orsie*, formerly Minister of *Rochelle*, being the first who

et the Example. *M. Le Cene* made a Journey into *Holland*, where he remained a few Years, and then returning to *England*, died at *London* in 1703. But, as I have already said, his new Version of the Bible was his Aim and Occupation every where. To this all his Thoughts and all his Reading were directed. Even his Travels were made subservient to this Purpose; the different Countries he was in affording him more Libraries to consult, and a greater Variety of Men of Literature to advise with.

ARTICLE XXIX.

IT is universally agreed, that one of the most useful and entertaining Sciences is that of Geography. It shews us, as in a Glass, the whole World; and makes us acquainted, with very little Charge, and without the Trouble, Danger, or Fatigue of Travelling, with the most distant Countries. Without the Help of this Guide, the Reader of an History, or even of a Book of Travels, is lost and bewildered; not able to form a clear Idea of what he is about, nor capable of reaping from it so much Instruction or Pleasure as he would otherwise.

Geography being of such great and general Use, Care ought to be taken to facilitate the Study of it, as much as possible. Several have attempted so to do; but, by being either too prolix or too concise, for want of Method and Perspicuity, or by some other improper Means, they have rather perplexed than illustrated so plain and pleasing a Subject. The ancientest Geographical Writer extant is *Strabo*, a Native of *Apamea* in *Cappadocia*, who flourished in the Reigns of *Augustus* and *Tiberius*. He wrote seventeen Books of Geography. He delivers Things with more Accuracy than those who had preceded him, but he is too much an Historian to be

be a good Geographer; and wanting Tables and Maps, and the Longitudes and Latitudes being Things beyond his Skill, without which it is scarce possible to fix Places aright, he is guilty of great Mistakes. The next considerable Writer of Geography was *Claudius Ptolemy*, an Egyptian by Birth, who flourished at *Alexandria* in the Reign of *M. Aurelius Antoninus*. He was the first who reduced Geography to Art; formed a System of the Universe; assigned the Magnitude and Distance of the Celestial Bodies; prescribed the Methods of discovering Longitude and Latitude, by Observations of the fixed Stars, and the Course of the Planets; invented the Meridians and Parallels, and formed a Set of Geographical Charts. His Geography is in seven Books. He was a Person of the greatest Judgment, Industry, and Learning; and cultivated Astronomy beyond any that had gone before him. But still, notwithstanding all his Advantages, he fell into many and great Errors. All the other ancient Geographers are very imperfect, and abound with Faults.

There is now a Work before me, from the Preface of which the foregoing Passages are taken, which is designed, the Author says, to supply the Wants of those Writers, to correct their Mistakes, and to bring their voluminous Books into a narrow Compass. It is extracted, as we are told, from the most approved Geographers, both ancient and modern. The Plan of it is borrowed from the *Methode pour etudier la Geographie, par M. l'Abbé Lenglet du Fresnoy. Tome V. Paris, 1736. Octavo*: Improved with great Additions from *Ptolemy, Pliny, Cellarius, &c.*

It is a *Quarto*, consisting of 157 Pages, besides a large and excellent Index, and a most curious Set of Maps, 33 in Number. It is printed for Mess. *Knapton* in *Ludgate-street*. 1742.

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